

THE DEFENDER

Vol. IV

Wichita, Kansas, August 1929

Number 4

Defender's Song, "Faith of Our Fathers"

Defender's Motto, "Back To The Bible"

RADER TO CHINA WINROD TO CHICAGO

The Announcement

Paul Rader will sail for China August 10th, leaving from Seattle. Gerald B. Winrod will take charge of the Chicago Gospel Tabernacle August 5th. Mr. Rader will farewell from Chicago the day Mr. Winrod takes over the work.

Some one has said: "Paul Rader is not a man, he is an organization." This is true. Many lines of work emanate from his Chicago Tabernacle. His great building with a seating capacity of 5,000, located at 825 Barry Avenue, is the hub, but the influence of the testimony given there reaches to the ends of the earth.

Mr. Winrod will assume complete charge of the organization during the next few months while Mr. Rader answers the urgent call from China for what promises to be his greatest evangelistic tour.

The Man

Friends will be interested to know something of the history of the Chicago Gospel Tabernacle. To understand the Tabernacle program, one must understand something of Paul Rader, the man who built it.

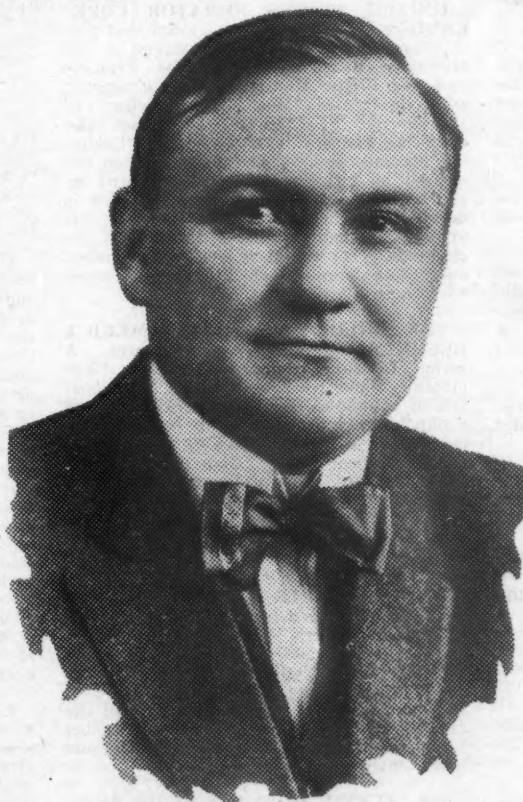
The Boy

As a boy Mr. Rader was weak, frail and sickly. From birth he had a sunken chest. By rigid physical exercises as a boy, this abnormal condition was corrected. His father was a Presiding Elder in the Methodist Church. Because his father was sent West in an early day for his health, Mr. Rader grew up in the "Wild West." His boyhood days were spent in Colorado and Wyoming.

The Young Man

Working as a cow boy on the plains and following regular religious instruction at his father's knee, he developed a powerful body as well as a powerful soul. His earliest memories take him back to an intense yearning for God. A rare spiritual insight and a mystical con-

sciousness were manifested in his life as a young man and by degrees quite a reputation was established as "A Boy Preacher." By the time he was seventeen he was holding great revivals.



PAUL RADER

The Student

Then the day came when his father and other preachers who were interested in his

future, insisted that he should go to an Eastern University, a denominational school, to complete his training for the ministry. He insisted that such a step was in opposition to what he knew to be the leading of the Holy Spirit in his life. But his father was urgent. Mr. Rader could do nothing but obey.

: No sooner had he arrived in the University than Modernism started its deadly work. He came under the influence of one professor who was seemingly determined to wreck his faith in the old time Gospel which he had always believed and preached back home. In those days Modernism was just beginning to filter through the denominational schools of America and both Mr. Rader and his father had been taken off their guard.

The Doubter

Modernism did its awful work and the day soon came when Mr. Rader lost the mystical consciousness that he had possessed from earliest childhood. Awful doubts smote him. It seemed as if the bottom had fallen out of life for him. His every foundation stone had been blasted away. He wandered around in infidelity and Modernism for some years. He tried to preach, but had no power or inspiration.

The Gas

As he looks back upon those days, he says it reminds him of what happened to our soldiers during the World War when the first poison gas bombs were dropped in the trenches. The soldiers were not prepared. They did not know what the gas was. Suddenly they were conscious of a terrible odor, which was followed by a burning in their lungs which seemed as if their bodies had been set on fire. Mr. Rader has been heard to say: "In the University, I sucked in the poison gas of Modernism."

The Sinner

Then came those unhappy days of wandering about without chart or compass. He never was a sinner, "down and out." He was always, "up and out" — a cultured, educated sinner. The years went by. As a young man he had developed a powerful body, and during these years in sin, he became a pugilist.

As a prize-fighter he made considerable money and became very popular. In the days when Jack Johnson, the colored heavyweight fighter, was champion of the (Turn to page 15.)



THE DEFENDER

Gerald B. Winrod.....Editor-in-Chief

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THE SPEAKERS for the August Convention of The Defenders of the Christian Faith, at Lake Harbor, August 4-11, will be: Arthur I. Brown, Newton N. Riddell, Gerald B. Winrod, Philip Sidersky, Norman Davis, George D. Blomgren, L. H. Ziemer, and Howard Snyder.

DR. A. P. GOUTHY, the man who taught Mr. Bryan's Bible Class frequently in Miami, will speak three weeks in the Chicago Gospel Tabernacle, beginning September 8th. He is one of America's great preachers.

WHILE SPEAKING over the radio recently in Bridgeport, Conn., Mr. Winrod was heard in San Francisco.

A FEW HUNDRED new names are added to The Defender Family each month. Let new readers be quick to catch the enthusiasm and spirit of the magazine. A fresh, terse, dynamic message is delivered every month.

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"A HEATHEN COUNTRY is one in which the pay-roll can be transported without an armored car."—*Brooklyn Times*.

VICAR: "And what parable do you like best, my son?" **BOY:** "The one about the multitude that loafs and fishes."

THE NEW YORK TELEGRAM regards the recent compact between the Roman Catholic Church and the Mexican Government as a formal recognition that "there must be complete separation of Church and State, in letter and in spirit."

FROM MEXICO CITY came an Associated Press dispatch, that the religious agreement signed by President Portes Gil of Mexico, embodied the following: (1) The Government will allow the Catholic hierarchy to designate those priests who are to register in compliance with Mexican laws. (2) Religious instruction, while not permitted in the schools, will be allowed in the churches. (3) The Church may apply for modification of the Constitution in the future through recognized Government channels. Says the *Richmond Times-Leader*: "Nothing now remains but to obtain the sanction of the Pope. There are few who doubt that he will grant it, although he withheld it a year ago when a similar, if not identical, accord was reached with President Calles."

SAYS HENRY FORD: "After a few of the old soaks die off you'll never hear of Prohibition."

UNITED STATES SENATOR COPELAND recently emptied his verbal shot-gun at Clarence True Wilson, president of the Methodist Board of Temperance, Prohibition and Public Morals, protesting against what he termed "Methodist lobbying" in Washington. To Wilson's aid comes *The Christian Century* in an editorial: "Lobbying becomes sinister and corrupt when exercised by citizens who are prompted by sinister and corrupt motives. . . . There is nothing underhanded, nothing that calls for apology, in such activity on the part of the churches. They might as well write Ichabod over their doors unless they are concerned with these matters."

THE MORE EDUCATED AMERICA BECOMES the more crime increases. A recent *Literary Digest* report says: "The mentally defective comprise only from one-fourth to one-third of the average prison group." An ignorant devil is bad; an educated devil is worse. Give us more Bibles for our school-rooms. Give us more religious teachers. Give us more old-time reverence for the things of God. Give us less Godless infidelity in our text-books. Give our children an opportunity to know God and His Book.

ON THE WALLS of the Antwerp Fine Arts Museum, in Belgium, hung a painting by David Teniers, five by seven inches, called "Singer and Guitarist," valued at \$20,000. As the halls were being closed on the evening of July 7th, it was noticed that the small canvas had been cut from its frame. Because of its size, the art robber had no difficulty in concealing the picture upon leaving the Museum.

DR. AUSTIN H. CLARK of the Smithsonian Institution, Washington, D. C., is recognized as one of America's greatest scientists. Because of his standing, his recent opposition to Evolution is being taken seriously by many scientists. What the ef-

fect of his explosive statements will be remains to be seen. Certainly he is causing many cock-sure evolutionists to examine their evidence again. Because of his standing he has access to scientific journals. Persons rejecting Evolution are usually relegated to the sphere of "human-fossils" by the present day intellectual oligarchy, but Dr. Clark has earned for himself the privilege of being heard.

"MISSING LINK THEORY HELD IN DISREPUTE"—this head-line appears in the July 10th issue of *The Detroit Free Press*. Then following is a report from Dr. Austin H. Clark, of the Smithsonian Institution. He says there are "GAPS" between humans and animals which never have, and never will, be bridged.

INSTEAD OF A SINGLE "FAMILY TREE" of Evolution as taught in High-school text-books and elsewhere. Dr. Clark paints life as a flat plane in which is rooted a number of evolutionary trees, one for each of the major group of animals. He believes that on this flat plane of life there was planted an original germ for each of the groups of animals. Man forms a Tree of his own, growing out of this flat plane, and was from the beginning unlike the animals. He thinks that man had "a common and unknown ancestor." Dr. Clark was influenced in this belief "through the discovery of fossils by the late Dr. Charles D. Walcott in the Middle Cambrian rocks of British Columbia."

UNION THEOLOGICAL SEMINARY "Summer School" opened July 8th, with an address by Dr. Henry Sloane Coffin, president of the Seminary. He was grieved over the fact that America has an "Uneducated Clergy." He said: "The recent hideous and obsolete controversy between the Fundamentalists and the Modernists came from an uneducated ministry." This is interesting information, in view of the fact that a considerable number of Churchmen had thought for a long time that the "controversy" came because a powerful group had gained the upper-hand in practically all denominations who do not recognize the Bible as the inspired Word of God, nor do they subscribe to the basic Christian doctrines such as the Blood Atonement, the Resurrection of Christ Jesus, and Salvation from Sin as a work of Grace. Many another doctrine is repudiated by the preachers who are spewing Modernistic leaven into churches everywhere.

LAST MONTH, one Mrs. Cosmos Battice, a negro "Witch Doctor," of New York agreed to "influence the spirits" and "paralyze the Devil" for a colored gentleman who participated in one of her Special Sessions where spirits were being studied. For \$22 she would cure him of an ailment he never had. For \$50 she would "eliminate the Devil from his life." She did not know that her patient was a colored detective. She was next heard of in police court.

"For We Wrestle"

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

Satan stands at the head of a perfectly organized kingdom. He is a conscious Personality. Every demon that has access to earth-plane follows instructions from headquarters. Demons are real. Demons are intelligent. Organized demon forces are constantly in action to frustrate and combat the purposes of Christ.

Satan has operated along different lines in different ages. In ancient Egypt He used Jannes and Jambres, as counterfeiters, to oppose Moses and Aaron. He put a demon into Saul which forced him to hurl a javelin at David. Satan knew that the "Seed," from which the Savior was to be born was coming through David. Had he succeeded in destroying David, the line that the "Seed" was traveling would have been destroyed.

After the birth of Christ, Satan put it into the heart of Herod to seek His destruction. There was special manifestation in the demon realm in the days of Jesus. Every means was used to destroy the Church during its infancy. Christians were burned at the stake, thrown into prisons, starved in dungeons, and burned in oil. Failing to kill the Church, Satan lulled it to sleep in a period of dark ages.

Study the trials and temptations of the Church, and you will observe a Satanic genius at work behind the scenes. It is the same subtle, destructive Personality that is at work today, seeking to thwart the purposes of God. Satan is not burning Christians at the stake today. He is seeking their destruction through apostasy, heresies and naturalistic philosophies.

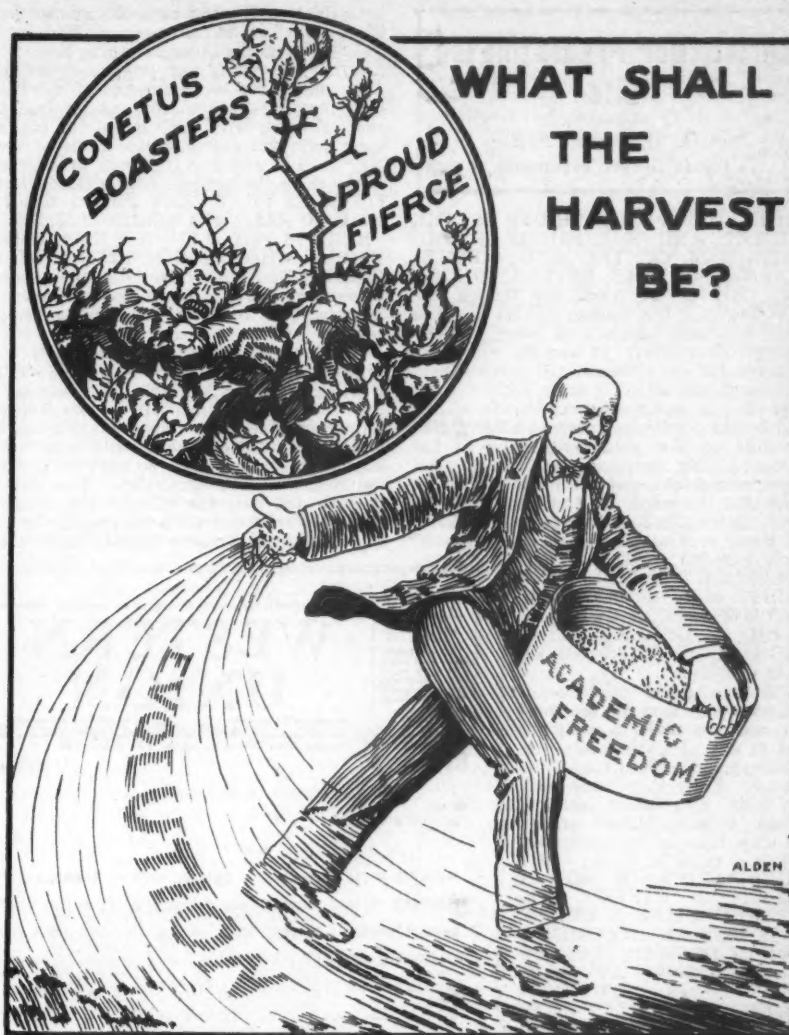
The conflict today is between naturalism and supernaturalism. The Church is an institution of supernatural origin. The whole Christian program involves the miracle. Remove the element of supernaturalism from the Church and it has little, or no excuse for existence. Satan is "transformed into an Angel of Light" today and is working through an intellectual naturalism that is perhaps the most deadly foe with which the Church has ever been confronted.

For these reasons, "the weapons of our warfare are not carnal." The Christian wins his battles on his knees. When he goes out to combat Satanic forces through logic, arguments and polemics, he instantly disarms himself and descends from the plane where Christian battles are really won. The Devil can whip a Christian at every turn except in prayer. But in prayer, Satan knows that He is a defeated foe. The great days of the Church have been the days of its humility and prayer.

Let us get our eyes off of personalities in the present conflict. We are not dealing with men. The root of the trouble extends far beyond people. Back of the veneer of Modernism and corresponding evils is the wicked Antichrist spirit. Let us go to the root of the trouble on our knees. When blighting evils creep into religious movements, let it be recognized instantly that the source of the trouble extends far beyond those men. We wrestle not with men.

In prayer, the Christian has the power to rebuke the Devil whether it be in a man or in an organization. "We wrestle." No man or demon can withstand the Christian who knows how to rebuke Satanic power.

—Gerald B. Winrod.



"AN ENEMY CAME" (Matt. 13:25)

The tax-payers of America have spent great sums of money building up the greatest educational system in the world. Satan, working as "An Angel of Light," sent an ape-philosophy out of the jungles to filch it. "An enemy hath done this." The tares of Atheism, Rationalism, Egoism, Nietzscheism and Modernism, with their inevitable by-products, are growing. "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . ."

The Oklahoma Convention

Last month, the promise was made that the August Defender would contain a report of the Oklahoma convention of The Defenders of the Christian Faith, which was held in Oklahoma City, June 16-23. It proved to be one of the largest gatherings held by the organization in any state.

The crowds were enormous in spite of the torrid season. The meetings were held in the First Baptist Church Tabernacle, a frame building, seating 4,000. Four meetings were held each day and all services were broadcast over KGFG. Eleven speakers participated in the program. The building was filled every night and the attendance was good during the day.

Paul Rader was at his best. Newton N. Riddell, who had been in Oklahoma City some years before under the auspices of the Ministerial Association, was an invaluable asset. C. L. Eicher spoke daily on foreign missions. Gerald B. Winrod opened the convention, Monday and Tuesday and closed

it Saturday and Sunday. The Olivers, well known musicians, handled the music. Philip Sidersky gave his Passover service. A wide range of subjects were discussed. The budget expense amounting to \$2,147.70 was met by the collections received at the meetings, except \$88.00 and this small deficit was covered two days later by an interested layman. The whole city, and surrounding territory, felt the spiritual force of the gathering.

Dr. M. F. Ham, the noted Southern evangelist, was just giving up his pastorate with the First Baptist Church as the convention opened, but he cooperated in a beautiful manner in making preparations for the meetings.

On Friday night, Mr. Rader had to catch the night train over the M. K. & T. System, and it was due to leave at an early hour. Greatly to the delight of the great crowd that was hearing him tell the story of his life, this splendid southern road announced that it would hold the train thirty minutes in order that Mr. Rader might finish speaking. This is better than owning the road; one doesn't even need to attend a director's meeting.

Christ, Our Predestinated Life

A Sermon, By,
Rev. L. H. Ziemer, Pastor,
Toledo Gospel Tabernacle

THE LORD JESUS CHRIST IS THE SUBJECT AND SUBSTANCE OF THE BIBLE, THE CENTRE AND CIRCUMFERENCE OF THE REVELATION OF GOD. HE IS "the Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty" (Rev. 1:8). It was He who "was delivered for our offenses, and raised again for our justification" (Rom. 4:25). Then after His glorious resurrection from the dead by the omnipotent power of Deity, God "set Him at His own right hand in the heavens, far above all principality, and power, and might, and dominion, and every name that is named, * * * and hath put all things under His feet, and gave Him to be the Head over all things to the Church" (Eph. 1:20-22). THIS IS THE CHRIST OF THE BIBLE, THE CHRIST WHO IS OUR LIFE, AND WITH WHOM OUR LIFE IS HID IN GOD, AWAITING THE DAY OF GOD'S POWER AND GLORY.

The one great mistake of well-meaning men in the past has been to make a religious system out of Christianity, depending upon a creed for its existence. Then they have built up their own denominational fences around these creeds, thinking thus to safeguard the faith and cause of Christ. BUT CHRISTIANITY IS NOT A RELIGIOUS SYSTEM DEPENDING UPON A CREED; IT IS NOT AN ACCUMULATION OF DOGMAS; IT IS NOT AN EXPOSITION OF IDEALISM; IT IS NOT EVEN "FUNDAMENTALISM" WITH ITS EXACT, PRECISE, CORRECT AND SCRIPTURAL ORTHODOXY, — CHRISTIANITY IS JESUS CHRIST INCARNATE; IT IS DEITY WRAPPED UP IN HUMANITY; IT IS THE SON OF GOD LIVING HIS LIFE AGAIN AND AGAIN WITHIN THE LIVES OF REDEEMED MEN AND WOMEN WHO BELIEVE ON HIM.

Every mere religious system in the world can well enough exist and flourish without its founder. To illustrate, Buddhism has existed and flourished for millenniums without its Buddha; Mohammedanism has existed and flourished for many centuries without its prophet Mohammed; Christian Science and Russellism exist and flourish without either Mrs. Eddy and Pastor Russell. BUT CHRISTIANITY WITH ITS MESSAGE OF THE CROSS AND THE BLOOD OF ATONEMENT IS INSEPARABLY UNITED TO THE PERSON OF JESUS CHRIST, AND CANNOT EXIST WITHOUT HIM. THE CHURCH OF THE LIVING GOD IS BUILT UPON CHRIST CRUCIFIED AND RISEN AGAIN. TAKE HIM AWAY OR CONCEDE THE TEACHING OF MODERNISM THAT CHRIST IS A MERE MAN, AS ALL OTHER MEN, AND YOU CUT THE HEART OUT OF CHRISTIANITY AND DESTROY IT AS A TRUE AND DISTINCT REVELATION FROM GOD TO EFFECT MAN'S SALVATION.

Christianity and the world's religions have nothing in common. In no sense whatsoever can one say: 'He that hath Buddha

hath life,' or 'He that hath Mohammed hath life,' etc. Buddha, Mohammed, Mrs. Eddy, Pastor Russell, et al have nothing to do with life, nor have they any power to give life. They may have been teachers of morality; they may have stimulated and inspired the souls of men; with their brands of religion they may still captivate the souls of men, but there is not one that can or ever did give life to the world. BUT CHRISTIANITY DOES THAT VERY THING, GIVING LIFE TO ALL WHO BELIEVE. INDEED THERE IS NOT A SINNER IN ALL THE WORLD WHO CANNOT FIND LIFE IN CHRIST, THE SON OF GOD. Therefore Christianity of all the religions known to mankind has the mark and distinction of Deity.

Now our subject in particular deals with this great divine mystery — CHRIST OUR PREDESTINATED LIFE. In considering this truth all argumentative human speculation and philosophy must be laid aside. No one can understand this truth with mere human reason. It must be received and believed as a divine revelation. This is holy ground, and only the faithful and obedient ones in Christ can walk and rejoice in this truth. (Let the reader turn to each of the

works, which God hath before ordained that we should walk in them" (Eph. 2:10). This is as sure as God is God.

And so Christ, resting from eternity in the bosom of the Father, and "going forth from everlasting," was Himself the Agent through whom God would carry into effect His own determinate will, as it is written: "Lo, I come to do Thy will, O God" (Heb. 10:7). According to this will of God, Christ was to come down to earth in a human body, identify Himself with our sinful nature, bear all our sins and transgressions, and with His own Blood, death and resurrection reconcile the world to God, and give eternal life to as many as the Father had given Him. Thus God the Father (as party of the first part) confirmed a covenant with His Son Jesus Christ (as party of the second part), that for the offering up of Himself upon the cross, and for His perfect obedience to the will of God, as well as for His mediatorial acts at the throne of God, He, God the Father, will give to Jesus Christ the eternal salvation of all who will repent and believe on His name. This is the everlasting covenant of redemption. And to the eternal praise of Jesus Christ let it be said, that He has met, and fulfilled, and confirmed every condition laid down in the covenant. It is therefore now a matter of justice on God's part to save all who come to Him by Christ, as well as our redemption right to receive from Him forgiveness of sins, cleansing, justification, regeneration, sanctification, preservation and glorification when Jesus comes again. By grace divine we share His nature and life as He has shared ours, and we are "predestinated to be conformed to the image of His Son, that He might be the first-born among many brethren." Romans 8:29).

Now it is true, the Devil has made merchandise of all this. He has taken this glorious Scripture truth — CHRIST OUR PREDESTINATED LIFE — and made it the basis of endless disputes and separations between God's people; he has divided the household of faith against itself by so many bitter quarrels and so much venomous strife that eternity alone can heal them. THE LORD REBUKE THEE, SATAN! Nevertheless we are bold to say,

THAT THIS TRUTH WHEN IT IS RECEIVED IN THE LIGHT OF GOD'S WORD AND BELIEVED WITH THE HEART RATHER THAN SOUGHT TO BE UNDERSTOOD WITH MERE HUMAN RANSOM, IT IS ONE OF THE MOST HELPFUL AND BLESSED DOCTRINES REVEALED IN THE BIBLE.

Our predestination, "to be conformed to the image and glory of Christ" our life, has to do not so much with our common salvation as it reveals to us the marvelous purposes and riches of God's infinite grace toward us in Christ Jesus from eternity to eternity. It tells the story, not of our salvation from sin and hell in particular, but of our glorification in the everlasting kingdom of our God and Saviour Jesus Christ, and gives us assurance of the immutability of God's counsel and His unalterable purpose. (See Heb. 6:13-20.)

When Adam was first created, and after God had "breathed" into his nostrils the breath of life," and as "a living soul" Adam opened his eyes for the first time, HE LOOKED OUT UPON A PHYSICAL WORLD COMPLETE AND PERFECT IN EVERY DETAIL. NOT ONE THING WAS LACKING; NOT ONE THING REMAINED UNDONE FOR ADAM TO DO.

(Turn to page 6.)

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GERALD N WINROD
WICHITA KANS

THERE IS GREAT REJOICING IN CHICAGO OVER MY ANNOUNCEMENT THAT YOU HAD PROMISED TO TAKE MY PLACE AND SET ME FREE TO ACCEPT INVITATION OF OUR CHINESE BROTHERS TO COME TO CHINA FOR TWO MONTHS CAN YOU BE AT THE TABERNACLE BY JULY TWENTY FOURTH SO AS TO HAVE THEIR REINS WELL IN HAND BEFORE MY LEAVING ON AUGUST FIFTH I WILL BE BELIEVING FOR THE GREAT TIMES YOU WILL HAVE REMEMBER I TURN IT ALL OVER TO YOU UNDER THE LORD YOU ARE TO BE THE GOD BLESSED BOSS

PAUL RADER

THE QUICKEST, EASIEST AND SAFEST WAY TO SEND MONEY IS BY TELEGRAM OR CABLE

following Scriptures and read them carefully and prayerfully,—Eph. 1:4-5; 2 Thess. 2:13-14; 2 Tim. 1:9-10; Rom. 8:28-30; 1 John 5:11-12; Rom. 11:33-36.

All that these Scriptures say God did for us in view of the fact that "Christ is the Lamb slain from the foundation of the world" (Rev. 13:8). Thus we can understand the mystery of the eleventh chapter of Hebrews, the great "by faith" chapter of the Bible. From the very beginning of time Christ has been the center and circumference of the saint's faith and life. Thus we can understand also the twice repeated outcry of John the Baptist, "Behold, the Lamb of God, which taketh away the sin of the world" (John 1:29). And Peter tells us that Christ was "the Lamb foreordained before the foundation of the world" (1 Peter 1:20). Thus we can clearly see that the whole scheme of redemption was planned and framed by God from eternity. God foresaw and foreknew every saved soul from eternity. Yea, more than this, the whole history of every individual in all of its details, the place of every person, the effect of every act, the course of all the ages, as well as the final outcome of all, were known, considered, determined and predestinated by God. "We are His workmanship, created in Christ Jesus unto good

THE TWO ADVENTS

By, Rev. Keith L. Brooks, Editor of "The Bible Lover's Digest"
2003 Addison Way, Los Angeles, California

(Editor's Note: This is the first of a series of three articles on Prophetic Themes by our friend and Associate Editor, Rev. Brooks. Subjects: September, "The Two Christs" — October, "The Two Resurrections." Brother Brooks has laboriously and faithfully presented Second Coming of Christ studies many years. His stand is well known, and he is a recognized authority of prophetic subjects. His magazine, (\$1.00 a year) sparkles with these truths. Pray for Rev. Brooks that his great ministry may go forward unhindered.)

Some may not realize the necessity of our laying emphasis upon the fact that the Old Testament foretells two advents of the Messiah, with clearly defined programs connected with each appearance. There is, strange to say, a teaching abroad which inverts the Scripture order and confuses the purposes of God with regard to the two advents of the Saviour.

Peter was brought to see that the Spirit in the prophets "testified beforehand the sufferings of Christ and the glory that should follow." (1 Pet. 1:10-11) Peter implies that this order of things had perplexed the prophets themselves so that they inquired and searched diligently into the matter, which things also, "angels desired to look into."

The cross **MUST** come before the crown. Paul was accustomed to insist upon this order of things, saying, "that Christ must needs have suffered and risen again from the dead." (Acts 17:3.) This was the apostles answer to our Lord's own interrogation of the two disciples on the way to Emmaus whom He called "slow of heart to believe all that the prophets had spoken." "Ought not Christ to have suffered these things and to have entered into His glory?" (Lk. 24:25-26.)

We believe that our Lord, of necessity, had to present Himself in His first advent, as "the Lamb of God," whereas His role as the "Lion of Judah" for the exercising of His throne rights upon the earth is delayed until His second advent. None but a resurrected Messiah could lay claim to the Davidic throne. David himself foretold that of the fruit of his loins God would raise up Christ to sit on his throne, and Peter tells us expressly that "he seeing this beforehand spake of the resurrection of Christ" (Acts 2:29-37).

The "Must Needs" of Calvary

The "must needs" of Calvary must not be made secondary to an offer to the Jews to set up a temporal throne. The cross must not be made anything less than the center and the glory of the first advent. The rugged road to Golgotha was from the first pointed out by the Saviour as the path He must take, and all suggestions to the contrary were promptly attributed to Satan. Any other course would have been to contradict the very prophecies to which He made His constant appeal.

Paul tells us plainly that "in the fulness of time God sent forth his son, made of a woman, made under the law" to accomplish one specific work — "to redeem them that were under the law that we might receive the adoption of sons" (Gal. 4:4-5). A course of preparation conducted through the ages for one particular thing was complete. The world was sick in sin. All religious experiments had failed. Judaism had become an empty form. Heathen religions had become hopelessly corrupt, so that decent people were sick of it all. Paul, in his first chapter of Romans, gives us an awful picture of the corruption of the Gentile world.

It was the fulness of time for the Sin-bearer to appear.

As much as the Jews of that time may have desired a king to arise and break the Roman shackles from them and reign in Jerusalem, for the Saviour at that particular crisis of the world to have gone abroad seeking Jewish support for a temporal kingdom, would have been to mock a human race hopelessly sick and desperately wicked. The writer believes that Mr. Philip Mauro has rendered valuable service in reviewing the Scripture assertions as to the nature of the kingdom which was proclaimed by John the Baptist, our Lord and His apostles, in the first advent. This is not to imply, however, that the writer has been led to accept all of Mr. Mauro's interpretations.

The Jewish Mistake

It becomes evident beyond all shadow of doubt that the Lord proclaimed a kingdom altogether different to that of the Jewish expectancy at that time. The words of Dr. Alfred Edersheim are much to the point: "An analysis of 119 passages in the New Testament where the word 'kingdom' occurs, shows that it means the rule of God which was manifested in and through Christ, which is apparent in the church, is to be triumphant in the second coming of Christ, and finally



Rev. Keith L. Brooks

ally perfected in the age to come." This is the view that has been held by practically all devout commentators of the church dispensation, and the writer believes we will be spared much confusion in our Bible study if we settle on the fact that our Lord, in the first advent, introduced one program and not two.

Said Jesus: "The law and the prophets were until John, since that time the kingdom of God is preached and every man presseth into it" (Lk. 16:16). Those who hold that the expression "kingdom of heaven" signifies something different than "the kingdom of God," will do well to explain what possible distinction our Lord may have expected His hearers to make, when He used both expressions in the same breath. "A rich man shall hardly enter into the kingdom of heaven," He says, for "it is easier for a camel to go through the eye of

a needle, than for a rich man to enter into the kingdom of God." (Mt. 19:23-24.)

At the beginning of His ministry, our Lord entered a synagogue and taking up the Scriptures, turned to Isaiah's prophecy and found the place where it is written that He should "preach the acceptable year of the Lord." (Lk. 4:17-19.) He closed the book, breaking off in the middle of a prophecy in such a way as to show that His coming in power and great glory to reign had no part in His program at that time. Dr. Scofield's note says: "Jesus stopped at 'the acceptable year of the Lord' which is connected with the first advent and the dispensation of grace. The 'day of vengeance of our God' belongs to the second advent and judgment."

Dr. W. J. McKnight says: "That generation kept wailing to John the Baptist because Israel was under the Roman yoke. They were almost ready to cut the throat of the tax-gatherer. Such things, however, gave John little concern. What you ought to be troubled about, says John, is your sins. You are ripe for wrath. The Messiah is here and His fan is in His hand. Nor could they make Christ keep step to their music. You are the Messiah, they said, and He answered, I am. Now we shall be freed from the yoke of bondage, they said. We shall put our feet on the neck of the hated Gentiles, our mouths shall be filled with laughter, our tongues with singing. But the Lord did not dance to such strains. His purpose was not to free them from the Roman yoke, but from the yoke of worldliness; not to liberate them from paying taxes, but to save them from their sins; not to pave the way for carnal delights, but to fill the soul with the peace of God—a 'light to lighten the Gentiles,' which, had they only known it, was the real glory of His people Israel." (Lk. 2:32.)

The Glory of the Cross

The writer is as deeply concerned that the cross should illumine the whole horizon of the first advent, as he is that the throne should be the glory of the second. He believes it essential to a proper presentation of the Gospel and a right understanding of the ethical teachings of our Lord which He designed should be taught in all nations until His return. (Mt. 28:19-20.)

We need not go outside the Jewish gospel of Matthew to learn that our Lord Himself, whose very name signified that He should "save his people from their sin," (Mt. 1:21) earnestly pressed it upon the attention of men that His mission was to "call sinners to repentance" (Mt. 9:13); to "save that which was lost" (Mt. 18:11); to "give his life a ransom"; (Mt. 20:28) and to establish His church. (Mt. 16:18).

By way of contrasting the two advent programs, may be briefly consider two pictures, the transfiguration and the so-called triumphal entry.

On the mount, in the persons of Moses and Elijah, we see the law with its requirements and sacrifices and the prophecy with its forward look, bearing witness that their converging lines meet in Christ who is the center of the picture. Here were two men from heaven who thoroughly understood the Saviour's program. What were they talking about? "They spake of the decease which he should accomplish at Jerusalem" (Lk. 9:31). The burden of their own messages had been of the necessity of the atonement. (Lk. 24:27, 44.) They were vitally interested in what was about to take place.

Bear in mind that Peter had just refused the cross as an offense. On the mount with James and John, he had opportunity to learn that the cross was the glory of heaven and the very heart of the Saviour's program at that time.

(Turn to page 14.)

CHRIST, OUR PREDESTINATED LIFE

(Continued from page 4.)

ADAM NEEDED ONLY TO TAKE POSSESSION OF IT. Just so it is in a spiritual sense when God creates us anew in Christ Jesus and makes us partakers of His own divine nature. We awaken from the death of our sins to find that God has already fully prepared for us "every spiritual blessing in the heavens," and every Millennial blessing, and every Post-Millennial blessing of yet unborn ages to come in His own will and purpose. NOTHING REMAINS UNDONE FOR US TO DO. WE NEED ONLY TO TAKE POSSESSION OF GOD'S BLESSING BY FAITH AND OBEDIENCE. "All things are yours," says the apostle; "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. 3:21-23). NOTHING IN ALL GOD'S PLAN OF REDEMPTION COMES AS AN AFTER-THOUGHT OR AFTER-PROVISION BECAUSE OF SIN. WE ARE NOT BORN AGAIN INTO A REALM OF UNCERTAINTIES; WE ARE NOT BORN AGAIN AS CREATURES OF CHANCE; OUR SHIP OF FAITH NEED NOT FLOUNDER ABOUT WITHOUT A RUDDER OR A STEERSMAN AT THE HELM. No, thank God, every believer can have the kind of an experience the apostle Paul had, who said: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1:12).

CHRIST IS MY PREDESTINATED LIFE.

CHRIST HAS MY LIFE ALL MAPPED AND PLANNED FROM ETERNITY.

CHRIST HOLDS ME IN HIS HAND, FROM WHENCE NO POWER IN HEAVEN, ON EARTH, OR UNDER THE EARTH CAN PLUCK ME

CHRIST LEADS THE WAY, AND GUIDES ME SAFELY THROUGH THE WILDERNESS OF THIS WORLD.

CHRIST HAS CONQUERED DEATH AND ALL MY FOES FOR ME, AND HAS BROUGHT "LIFE AND IMMORTALITY TO LIGHT THROUGH THE GOSPEL."

CHRIST HAS GONE TO HIS FATHER'S HOUSE OF MANY MANSIONS, TO PREPARE A HOME FOR ME, SUCH AS "EYE HATH NOT SEEN, AND EARS HAVE NEVER HEARD OF, AND THE THOUGHT OF WHICH HAS NEVER ENTERED THE HEART OF ANY MAN."

AND CHRIST JESUS NEVER FAILS. "HEAVEN AND EARTH SHALL PASS AWAY," BUT JESUS NEVER FAILS.

And at last, when all the redeemed hosts of all ages shall stand within the pearly gates, upon the golden streets of the New Jerusalem, inside the palace of the King, our glad confession, too, shall be,—"THERE HATH NOT FAILED ONE GOOD THING WHICH THE LORD OUR GOD SPOKE; ALL HAVE COME TO PASS TO US, NOT ONE THING HATH FAILED" (Josh. 23:14). And—"Behold, the half has never yet been told."

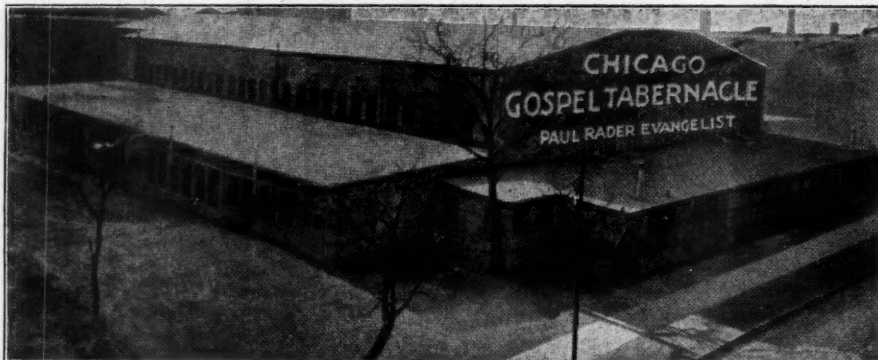
MY THEOLOGY

They say I'm old-fashioned because I believe—
The whole Book of God I firmly receive.
Because I believe God's record of earth—
All things by Him were brought to the birth.

Because I believe the story of man—
How he was made, and when he began.
Because I believe in Noah's dark day
The deluge came on and swept them away.

Because I believe the Israel of God
Walked through the sea, protected—dryshod.
Because I believe that Daniel of old
Was safe in the den, as we have been told.

Because I believe the God-hon'ring three
Came out of the furnace triumphant and free.



CHICAGO GOSPEL TABERNACLE

This great institution has been built up during the last eight years by Rev. Paul Rader. Here Rev. Winrod will preach during Rev. Rader's missionary visit to China this year.

Because I believe that Jehovah did keep
Jonah three days in the midst of the deep.

Because I believe the Virgin gave birth
To Jesus who came to this sin-ruined earth.
Because I believe in His miracles great—
Calmed the wild sea, and opened death's gate.

Because I believe in His all-cleansing blood,
Who for sinners passed through judgment's dark flood.
Because I believe He arose and passed in
To the presence of God, having borne my sin.

Because I believe He's coming some day
To rapture His saints to mansions away.
Because I believe there's coming an hour
When He shall descend in glory and power.

He'll set up His throne, His reign shall begin,
He'll banish the devil, and put away sin,
Because I believe He'll reign on for aye—
Be King over all in that glorious day.

Because I believe in heaven and hell—
A'l' of our race in those regions must dwell.
Because I believe the devil is real,
A sky-fallen prince—sin is his seal.

They call me old-fashioned—I'd rather be right,
Than have something new, and be headed for night.
I'll cling to the Word, old-fashioned or not,
I'll honor my Lord, and reject modern thought.

In Eden the devil injected a lie,
And man is still drinking his deadly supply.
Eat if you will what Apollyon has canned;
As for me, I shall eat "the old corn of the land."
—C. C. CROWSTON.

SELDOM DO YOU HEAR of a school-teacher being bold enough to attack the Bible, or the Genesis story of creation openly in class. But let a pupil in the average class-room dare to defend or refer to the Genesis account when Evolution is being discussed and watch the embarrassment to which that pupil will be subjected. Paul Rader is correct when he says that there is a "Taboo" on the Bible in our schools. It is not being attacked; it is being crucified on a Cross of Taboo.

COLUMBIA UNIVERSITY of New York is the largest university in the United States, with its 36,000 students.

THIS ISSUE

The Defender Family will recognize instantly the strength of this issue of the magazine. It is at once evident that nothing has been spared to make it as strong as possible. Several things differentiate The Defender from other publications in the religious field.

(1) Friends speak often of the variety of material that it brings each month. In the present issue there is News, Bible Teaching, Prophecy, Science, Teaching on the Victorious Life, Material against Evo-

lution and Modernism, Poetry, Pictures, Foreign Missions and a little Advertising.

(2) An important feature is the fact that everything appearing in these pages is fresh, new and strictly up-to-date. The Defender brings no rehash of worn out material. Only once in a great while does an article appear in these columns that has been used in any other magazine or book.

(3) The usual comment is that it is difficult to understand how

so much can be packed into such a comparatively small publication. To bring so much, we are obliged to use eight point type. Larger type would be more desirable, but it is felt generally that the quantity of material delivered overbalances the disadvantage of the small type.

(4) The Defender has pronounced convictions. It wishes to injure no one, but where Christian principles are involved, it must stand for the right at any cost. Such a policy is certain to make a few enemies, but be it known, that The Defender makes no deliberate effort to excite aversion. It yearns for harmony in the Body of Christ.

(5) Its circulation is on the increase. Readers are urged to cooperate in extending its ministry. Fifteen thousand new names could be added to the lists within a month, if 15,000 of our readers would each secure one new subscription. It is your magazine; boost it; pray for it; work with it.

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WHO TOLD MOSES?

By, Dr. John J. Hunt, Media, Pennsylvania



Dr. John J. Hunt

The Bible begins with a Creator and comes down to creation. Inductive Philosophy begins with creation and leads back to the Creator.

Who told Moses, the Author of the Genesis account, that back of creation there is an Infinite Cause? Who told Moses?

Some ancient thinkers believed in the eternity of matter, while others like Pythagoras, believed that the earth "sprang from its own inherent energy"—or in modern language, that it came about by Spontaneous Generation, a theory that has long been exploded by science.

Joseph Parker said: "The account of creation in Genesis 1, is (1) Simple, (2) Sufficient, (3) Sublime."

Herbert Spencer who wrote perhaps the greatest book on Synthetic Science ever written, says that back of all Phenomena is the Unconditional Reality, the Ultimate of the Ultimates, the Unknowable Unknown, the Persistent Force, and that there is an "Infinite and eternal energy from which all phenomena proceed."

"Elohim," or God, used about twenty-nine times in the first chapter of Genesis, comes from "Eloah," the singular, which literally means, "Power," or "Might." Elohim is the plural of Eloah and is said to denote "Intensity" or "Power within power." Now Elohim is the theological equivalent of the scientific postulate of "Force." Wherever naked energy is called into action in the Bible, as in the creation Chapter, Genesis 1, Elohim is exclusively used.

In the second chapter of Genesis the Hebrew word "Jehovah" is used of Deity. Now Jehovah, from "Hovah," means, "Who was, Who is and Who is to be" — Revelation 1:18, Exodus 3:14 — and denotes Being and Existence.

Scholars know that Jehovah means, "Ever-in-being," "Ever-existing," "Ever-lasting" — no beginning and no ending. "Hovah" comes from "To be." All the elements of the verb are in it, "Is-was" and "Is-to-be." So in Jehovah, Elohim or Lord, God, we have "Everlasting Almightiness." This is said to be equivalent to Persistent Force. Elohim is the Force, essential Being, Jehovah is Self-existent, Everlasting

Being. Therefore, the Jehovah-Elohim of Moses agrees exactly with the Persistent Force of Science.

Herbert Spencer said, "By the Persistence of Force, we really mean the persistence of some Cause which transcends our knowledge and conception. In asserting it we assert an unconditional Reality without beginning or end. Thus, quite unexpectedly we come down once more to that ultimate truth, in which, as we saw, Religion and Science coalesce. On examining the data underlying phenomena, we find them all resolvable into that datum without which consciousness was shown to be impossible — the continued existence of an Unknowable as a necessary correlative of the Knowable. The sole Truth which transcends experience by underlying it, is thus the Persistence of Force."

The Substratum of all Phenomena is Persistent Force. Science.

The All-Sufficient cause of all creation is Jehovah-Elohim or Everlasting-Almightiness. Bible.

Science thinks of the First Cause in terms of Persis'ent—Perpetual—Power. Moses writes of the First cause as an Almighty, Eternal Person. Forgetting Personality for the moment, (though careful examination discloses personality at the root of the First Cause), then, Science and the Bible agree that the First Cause is Infinite and Eternal Energy. The Bible terms Jehovah-Elohim contain all Science ever meant by Force and ten thousand time smore.

How did Moses hit upon words for the Deity which fit then unknown scientific facts and wrote without philological or scientific error? The science of this has not been known 250 years, yet Moses lived and wrote centuries before Christ. Why don't the religious books of the contemporaries of Moses contain such sublime truth? Who told Moses? Moses heard directly from the headquarters of Creation—Jehovah Elohim.

In Science we see that there are two and only two kinds of motion: Molecular and molar. Molar motion is the sensible or visible motion of any aggregate of matter, as for instance, the action of a bullet or balloon traveling through space, or of a whale in the sea, or a moving railroad train. It is concentrated matter, as the earth, in progressive action; going ahead from point to point.

Molecular motion is that invisible, insensible motion of the molecules or atoms which compose any aggregate or solid body. Molecular motion is non-progressive, but is vibratory or oscillatory.

Now, Moses used the word "Racaph" in Genesis 1:2, which is translated "moved." This was the action of the invisible Spirit of the invisible God. This word is used, no doubt, of the action of the Spirit of God upon the invisible (unknown to Moses) sea of universal ether. Bettex of Germany says that ether is 600 billions times thinner than air. It has never been seen. Yet all scientists know that it must exist. Without it there could be no heat, light, current, etc. No ether, no radio. The motion or wave vibration of ether is invisible. Racaph is used only twice elsewhere in the Bible—Deut. 32:11 and Jer. 23:9: "As an eagle fluttereth (Racaph) over her young" (oscillatory) and "All my bones shake, or invisible, atomic movement of the bones.

In Genesis 1:21, we have the phrase "that moveth." The verb is "Ramos," and refers to the molar or visible motion of whales and other "moving" creatures. The verb in Genesis 1:20 also describes molar motion.

Here in the first chapter of Genesis Moses used two different Hebrew verbs or classes of verbs, to express two different kinds of motion. Science has not been certain of these two kinds of motion more than 200 years, and yet it is obvious that visible and invisible motion was manifested in creation. Moses put these words in Genesis (Turn to page 16.)



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Defender Publishers
WICHITA, KANSAS

THE JEWISH PASSOVER

By, Rev. Philip Sidersky, Los Angeles

"And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. . . . For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt . . . and when I see the blood, I will PASS OVER you. . . ."—Exodus 12:7, 12, 13.

THE PASSOVER of the Jews, which corresponds to the Christian Easter, began this year, 1929, at Sunset on Wednesday, April 24th. According to the Hebrew calendar it came on the eve of the 14th of Nisan of the Jewish year 5689.

The picture below was taken at a demonstration of the Passover service. On the pulpit there was a table spread and on it all the details and articles that go to make up the regular Orthodox Jewish Passover service.

This Feast of Joy and Liberty looks back to the Emancipation of the Jews from Egypt. It is observed by Jews all over the world, and has become a lasting memorial to Israel.

This Passover Feast among the Jews is based on the first fourteen verses of the twelfth chapter of Exodus.

Every year the true Jews who believe in God and trust in His Old Testament observe this memorial feast of the Passover according to the Exodus command. The day before the Feast—in fact, the week before,—is a busy time with all Israelites. The houses are cleaned, every corner from top to bottom; all cooking utensils that cannot be renovated are scoured and purged; all dishes of china, glass or stone are set aside and new ones take their place. Even new clothing is the order of the day.

All Jewish holidays and festivals begin on the eve of the day previous with the appearing of the Evening Star. The last gathering of leaven is made before sundown. After the service in the Synagogue the family gathers about their tables in their homes, which are tastefully decorated and provided with unleavened bread, bitter herbs and grated apple. The grated apple is to represent the clay that the forefathers used in making brick in Egypt. Grated apple turns the color of clay. There is a place at the table for every member of the family including the smallest child as everyone is expected to be at the Passover service from sunset until midnight. Other items on the table are wine, candles, an egg and the shank bone of a sheep.

There are two lessons emphasized for the Jews at the Passover service; the first one, the deliverance of the forefathers from Egypt, the second, the expectation of the coming of the Messiah Who will deliver them from their bondage and provide them with an earthly kingdom.

At one end of the table there is a silver cup (as the others are made of glass) also filled with wine; there is also a plate and an arm chair, which no one occupies during the service, as this is set aside for the Coming One. This chair, a type of the Coming One, has been empty at all Passover services these hundreds of years.

The apparel on this eve is usually white. The rules of the Feast are observed to this day as in the days of old, even as in the days of Jesus.

There are also on the table three unleavened loaves of bread on a plate (called in Hebrew "Matzos"). The first or upper one is dedicated to Lasham, Jehovah; the second or middle one to Lacohan, Priest; the third to Leom, the people of Israel. The middle loaf or cake, signifying the Priest,

is taken and broken; one-half is laid aside for the Coming One under a napkin at the head of the table. Jews do not know that this actually represents the broken body of Jesus. They do not know that the three loaves are a type of the Trinity.

There is also on the table a plate with some parsley or other greens, and also a saucer containing salt water, and during the service the head of the family dips the parsley or other greens in salt water and everyone has to taste of it, and thus they are reminded of the tears, and bitterness of Egypt, when no time was given them to bake bread and they took their dough and baked it on the hot stones in the desert, eating unleavened bread.

There is on the Jewish Passover table a sauce made of grated apple, mixed with almonds, sugar, cinnamon and nuts, also in memory of the day of Egypt.

NOTE

About one year ago an article appeared in these columns by Mr. Sidersky on the same subject — "The Jewish Passover." There were so many favorable comments from the Defender Family, that the Editor requested the Jewish Brother to revise and enlarge the treatise. The present article is the result. It is sure to quicken appreciation. Mr. Sidersky has written a booklet on the same subject, which also contains the story of his life. It may be secured for 25 cents, by addressing him at 4532 N. Ashland Ave., Chicago. He is in Chicago for the summer.

In the first fourteen verses of the twelfth chapter of Exodus, on which the Passover service is based, we find recorded three commands given by God to Moses for the Children of Israel to carry out in connection with their observance of the Feast. The first command was the killing of a lamb, the second, unleavened bread, and the third, bitter herbs.

We notice that many details were given in connection with the first of the three commands, for they were not only told to kill a lamb, but they were told what kind of

a lamb; they were told to sprinkle its blood on the two side posts and on the upper door post, a type of the cross. Two sides and upper makes the top of a cross. They were also told to roast it by fire, and many other details were given in connection with the first of these commands.

No details were given in connection with the second command of unleavened bread. They were not told how to bake it, or how to preserve it; merely mentioned by name, unleavened bread.

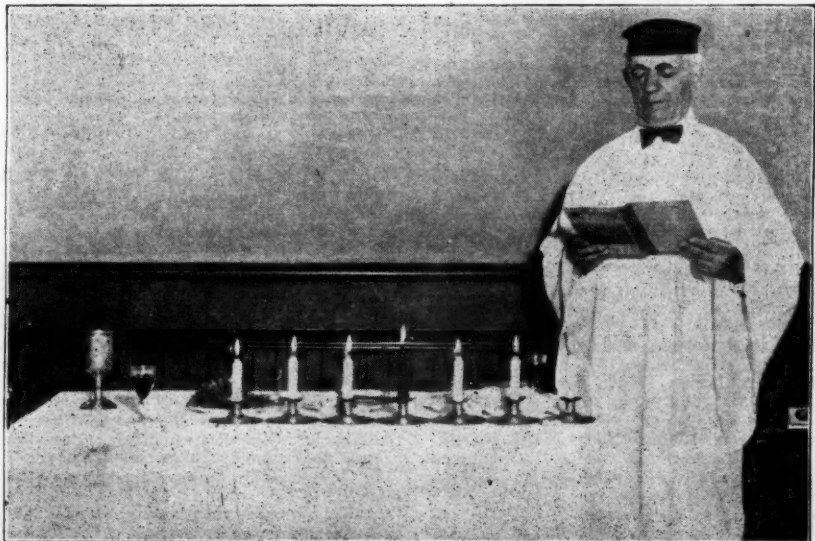
Neither were any details given in connection with the third command of bitter herbs. They were not told what kind of herbs, nor were they told how to prepare them. It simply mentioned bitter herbs.

This helps us to understand that the first command was of greater importance than the second and third, and, of course, it was of greater importance, for this related itself not only to the Jewish people but to the whole world, as it was the type that was to be fulfilled when our Lord would come and give His life to fulfill this important type concerning Himself. He was to be the slain lamb and the first part of the Passover looked forward to His death.

It is of great importance to notice while the Jewish people are strict in many ways in observing the Passover Feast, but they do not carry out any more the first and important command—the killing of the lamb, as no killing of lambs takes place at the Jewish Passover services any more, but they are very strict in carrying out the second and the third commands. This is a testimony outside of the New Testament that Jesus came and has fulfilled this very type by giving His life and shedding His blood that whosoever believeth on Him shall not perish but have everlasting life, and the last record that we have of the lamb being killed at the Passover service is recorded in the New Testament when Jesus participated at the Passover with His disciples in the Upper Room. Never has the lamb been used at the Passover tables of the Jews since Jesus was crucified. All they have on their tables is a shank bone. The absence of the lamb tells that Jesus fulfilled this type.

Jesus came in the fullness of time when Israel had departed from observing the Word of God and observed rather the traditions of men. He fulfilled all the law of the Prophets. Jesus observed the Jewish Passover service just before He went to the Cross. So let us leave the Passover table of the Orthodox Jew and look into the Up-

(Turn to page 14.)



The Prophet-Movements of the Ivory and Gold Coasts of West Africa

By, Rev. Norman Davis

At the extreme southeast corner of the Republic of Liberia, on the West Coast of Africa, is a little village called Cape Palmas. Under the waving palm trees, with the murmur of the Atlantic ever in its ears, the town leads a sleepy, unimportant existence. Yet here, full of years and labors, a remarkable man of God is ending his days. His name, and news of a remarkable mass movement of which he was the instrument, startled and stirred the Christian public a few years ago. Multitudes turning from their superstitions and darkness; the religious complexion of whole towns, in many cases, completely changed; — the revival fire sweeping on with resistless strength; wonderful churches filled with eager worshippers praying for never-forthcoming teachers, year after year, — all this seemed fabulous and incredible, a modicum of fact grossly distorted and exaggerated.

Prophet Harris

William Wade Harris, now known as Prophet Harris, is a native of a sea-faring tribe, known as the Kroo. They are largely employed by the cargo vessels engaged in West African trade. Picked up at the first port touched by the vessel they toil as stevedores, being finally discharged before the vessel weighs anchor for the home journey. In such a life Harris was engaged for years. Brought into touch with the churches fringing the Coast he was converted. His education was severely limited, so that he was merely literate. His means of communication were his own Kroo language, also a speech known as Pidgin English — a lingua franca of the coast, in which English words and African idioms are jumbled together in a strange medley. Employing these, and using an interpreter, where these failed, he achieved the most astonishing success in his preaching. But compensating him for his limitations was a conscious call from God, which generated in his life and ministry a resistless power. No prophet of Israel was surer of his divine commission.

Like John The Baptist

His message seems to have been akin to that of John the Baptist in its rugged simplicity. There was a clarion call to turn from the darkness and bondage of heathenism, to abandon the idols and fetiches. Accompanying this call was a summons to "Behold the Lamb of God." To illustrate this latter truth, Harris carried a cross, made crudely from bamboos. The results of his preaching were amazing. Many thousands of converts, in some cases entire villages, destroyed their emblems of paganism and turned to the truth as set forth by this apostle of God. So he passed on, covering

a vast area and leaving a blaze of light to mark his progress. A few statements must suffice to sum up this mere sketch of the Harris movement.

His Life

First, the character and life of Harris are unimpeachable. He lived a clean, simple life. He utterly refused all gifts, sometimes large gifts offered by the grateful people. His daily food and a shelter for the night comprised his wants. No one has



WILLIAM WADE HARRIS

Hundreds of readers have expressed interest in the great work on the Ivory Coast — where a Mission Station was established by the 1929 DEFENDER MISSIONARY TOUR. Few pictures have been made of Prophet Harris. Our readers will be delighted to see this one. The article by Missionary Norman Davis is one of the most important ever published in these columns.

ever accused him of making anything out of his apostolic labors. He was past middle life when called to this unique ministry; now worn out and aged he is awaiting his end in obscurity.

100,000 Conversions

Secondly, various estimates have been

made of the number of his converts, as many as one hundred thousand having been reckoned. They have proved steadfast. Though unshepherded through over ten years, they have not gone back to their ancient religions. One might have expected that when the first wave of enthusiasm ebbed, some, at any rate, would have turned back to fetichism, rebuilt the shrines, and reinstated the old priests. But it has not been so, though originally fetichism was terribly rampant, and still is when one passes outside the zone affected by the movement.

Saved From Catholicism

Thirdly, the village groups were given simple yet profound instructions by Harris. His role as an evangelist, necessarily kept him from acting as shepherd for the flocks that he himself had gathered out of heathenism. They were encouraged to erect churches, to refrain from all work on Sunday, to meet in their churches for a simple form of worship which he inaugurated, and to pray constantly that God would send teachers to guide them in the new way. But they were cautioned to accept no teacher who came without a Bible in his hand. This precaution alone has saved the movement from Catholicism. Later, Bibles in the English language were purchased by these congregations and placed on the table that served as a pulpit. The people remember, are illiterate, and the Bible in English, of course, was unintelligible to them since they could read. But it was God's Book and they longed for the unfolding of the message that they knew it contained. All they lacked was some one to loosen its seals and release its light. For this they have prayed for ten years.

Persecution

Fourthly, this movement has been baptized by the fire of persecution. Harris and others of his helpers were imprisoned by the French as disturbers of the peace, though the movement had no political implications whatever. It has remained solely a religious revival. But the tremendous momentum the movement acquired alarmed the French officials lest it become political. They later confiscated all the Bibles that had been placed in the churches because they were in English, a proscribed language. But the undaunted believers purchased French Bibles to replace them.

Shame!

Fifthly, this remarkable movement drags into the light the criminal neglect of the professing church of Christ. It had attained its peak before the outside world was aware of its existence. Then when the startled church heard the strange tidings, instead of leaping to the assistance of these needy people it has done — just nothing.

Sixthly, everything said and written about the movement, however incredible it might seem, is quite true, vouched for. The writer has seen photographs of the churches and congregations. These churches number almost two hundred. Some of them are beautifully built of stone, and are roofed with imported tiles. Some of the congregations number as high as twelve hundred. One of my best friends,

Rev. R. S. Roseberry, Chairman of the Christian Alliance West African field, has toured these churches, has preached to the assembled multitudes and has been hailed as the long prayed for teacher. But equally needy heathen call him elsewhere, so the Harris converts continue to wait and hope. African patience is proverbial. "Patience is the world medicine," is a wide-spread proverb among them.

The Opon Movement

But now comes news of a fresh outpouring. A new movement, off-spring of this described, is carrying the torch into the darkness of the Gold Coast, the province to the East of the Ivory Coast. For five years the new prophet, Samuel Opon by name, has moved through the forests of Ashanti with the same startling results that accompanied the preaching of the prophet Harris.

The story begins with Opon, an illiterate native, lying in prison in the Ivory Coast. In the same prison was one of the Harris Christians, who led Opon to the Lord and encouraged him in prayer. In process of time this Ivory Coast Christian was released. Opon was in sore dismay at being thus deprived of his friend and stay. Before leaving Gaol, however, this Christian friend urged Opon to wait especially upon God for his own deliverance. This Opon did, and was rewarded one night by a vision in which an angel appeared to him, assuring him of release on the morrow. He was further told that he had been commissioned by God, and that he was to make his way back to his own country where instructions would be given him.

Another Vision

Back to his own country he went, where he procured employment on one of the numerous cocoa plantations. But ere long a fresh vision came in which he was directed to go to a certain place indicated where details of his task would be made plain. Thither he went where he gave himself up to fasting and prayer. Again a vision rapt him, in which he saw a vast sea of human all the old kings and chiefs of Ashanti. They were being compelled by God to drink the blood—the blood which they themselves had shed in their horrid heathen orgies. blood, on the shores of which were gathered. They were protesting in horror, but God was obdurate. Out of this awful vision came to Opon a sense of the horrors of the heathenism of his own people and the urgent need of repentance.

Human Sacrifices

the soil, to a depth of fifty feet, was found red with human blood. He directed our attention to a spot, the site he said, of a vast charnel house, where many of the bodies were thrown. It was a horrible, "unforgettable recital. H. M. Stanley, the explorer, who accompanied Wolsley on the expedition as reporter, tells of a visit to one of these

This sanguinary vision leads us to include a few remarks about Opon's country. We are reminded afresh that where sin abounds it is God's delight to make grace abound, more exceedingly. The kingdom of Ashanti was one of the most powerful and prolonged of West African kingdoms. It was finally overthrown in the 70's by an English expedition under the leadership of Sir Garnet Wolsley. Ashanti was the seat of the most fiendish heathenism. Its capital, Kumasi, named after the sacred groves of the pagan deities, was known as the City of Blood. During my own visit to Kumasi, just over a year ago, an English judge assured me that as many as ten thousand human sacrifices a year were offered in these gory groves. Pointing to a modern building, the present Post Office, he remarked that it was erected on the site of one of these groves. In preparing the foundations,

groves. As they approached the grove the stench became overpowering. Entering the sacred precincts, they said a sight sufficient to appal the stoutest of men. Lying around in different stages of putrefaction were about forty decapitated human bodies. Nearby was a vast mound composed of countless human skulls. The victims were usually procured in the ceaseless wars. But often a peremptory demand from the priests meant the treacherous handing over of even Ashanti folks themselves. Distinguished victims were treated to a refinement of cruelty. They were given a mock trial. When the sentence of death was pronounced, a skewer was instantly passed through the cheeks impaling the tongue. This was to prevent the victim cursing the king, and thereby procuring a speedy death—an old Ashanti law. Then after being subjected to unspeakable humiliations, and nameless tortures, the victim was taken to the grove and decapitated—an offering to appease the evil spirits of paganism. Their last king, Prempe by name, was deported over thirty years ago after an unsuccessful revolt. He himself, I was told, offered human sacrifices and painted the walls of his house with blood as a last expedient. During his sojourn of twenty-eight years in the Saychelle Islands, he was converted. Some three years ago he was allowed to return to his people, who received him with joyful acclamations. He returned to a new Ashanti and occupies a subordinate position under the British Commissioner. I met and conversed with him, for he had acquired English during his absence.

Such a back-ground has God selected for this latest work of Grace. Overwhelmed with the sin of his people, Opon went forth to preach. Far and wide he has carried his message of repentance, and with the same astounding results that characterized the Harris movement. Any reader familiar with the static conservative nature of the African and the difficulty of dislodging him from any of his hoary customs, will appreciate this phenomenon of thousands of people abandoning and burning their idols after listening to a single preaching. The light they are turning to may be feeble, a mere glimmering, but it is light, the early dawn of a new day.

Two Gifts

Opon is a simple soul, free from the love of money, unblemished in his life and given to much prayer. He possesses two extraordinary gifts, endowments for his task. These gifts are in evidence when the Spirit anoints him afresh for service; when, as he says, his cross that he carries, seems to flame with fire. Under this afflatus, he will suddenly have revealed to him, all the hidden works of darkness in a town where he is a complete stranger. The horrible deeds of the witch doctors will be dragged to public view; the names of victims done secretly to death in heathen practices will be disclosed. While the medicine men sit blanched and trembling under the exposure, the relatives and friends mourn and weep. The other strange gift—not altogether strange to any one, familiar with the story of Holy Ann in our country—is his ability to quote Scriptures. Remember that Opon is quite illiterate and unlearned. Indeed, when he applied for baptism, he was at first rejected because of his gross ignorance. But the hearts of his examiners were melted when Opon broke out into bitter tears of disappointment. Realizing the genuineness of his experience, they accepted and baptized him, giving him the name Samuel. But to return, he has never learned to read, nor has he had a chance to assimilate unconsciously, or retain in his memory, any Scripture that he may have heard read. In other words no natural explanation can be given for this strange power. For under the power of the Spirit, the word he has spoken will be driven home with irresistible

force by the most apt quotations of Scripture. Book, chapter, and verses are given. Does this appear incredible? The Wesleyan missionary, in whose district Opon is at present working, himself an educated man, assured me that he frankly scouted the whole matter at first. But after careful investigation all of Opon's previous history and antecedents, he was driven to the conclusion that the secret of this strange power possessed by Opon is none other than the Holy Spirit.

He Hears From God

He has an unerring sense of guidance. No program can be made for this remarkable man. He gets his leading from God. In this pathway his blessing and success lie. Persuaded against this dictum of leading on one occasion, to go to a certain stronghold of heathenism, he proved powerless in his ministry on arrival there.

On two occasions an imprecation note has entered into his ministry. A chief who ridiculed and opposed his ministry at the outset, was warned by Opon that his life would pay the forfeit for hindering the work of God. So it came to pass! On another occasion while an audience was listening tensely to his message a mocker drew near to the deeply impressed chief and whispered words of detraction in his ear—after the manner of Elymas, the sorcerer, as recorded in the Book of Acts. Though the whispered words were inaudible to Opon, their import was revealed to him by the Holy Spirit. Denouncing swiftly the culprit he pronounced on him the woe of blindness. This also came to pass! On two occasions, so far as is known, the power of the Lord was with him to heal. But his ministry has not been characterized by these miraculous features. Rather has it been that of the New Testament prophet;—preaching under a peculiar power and unction in the Holy Spirit. Like Harris too, he has refrained from any meddling in political matters. Both movements have been purely religious.

Results

The results? I was told by the missionary, to whom reference has been made, that possibly twenty thousand souls have already been won through Opon's ministry. His own society, he said, had examined and received over five thousand of these converts. Every other Missionary Society, including the Catholic, alas, is reaping in the harvest. I should explain that the Harris movement has swept an area unoccupied by Protestant Missions. Whereas the Opon movement has brought the harvest into districts occupied by various Protestant Societies. Opon's ministry still continues, and may continue for years, for he is but little beyond forty years of age.

Is the lesson of these movements not obvious? God is seeking to lighten the dense darkness of Africa. He is interested in these benighted masses, for whom Christ died, He broods over them to bless. He longs for instruments for distributing this blessing, and whenever He finds one whom He can use, however crude that instrument may be, wonders are performed. Cannot we discern the face of the sky? It is overcast with clouds big with blessing, waiting to pour out showers of blessing on Africa's parched sons. Where next will the visitation be? Who knows? May we be on the tip-toe of expectation, found in every possible attitude of co-operation, viz., praying, longing, sympathizing, giving, and perhaps going. Let us take heed lest like the old kings of Ashanti we some day find ourselves summoned to behold a sea of human blood—the blood of souls irretrievably lost through our criminal neglect. May we each be able to say with the Apostle Paul, "I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

MODERNISM AT THE BAR

Dr. H. L. Houghton, Houston, Texas



Dr. H. L. Houghton

The chief corner stone upon which the "Christian Liberalist" builds is that the Christian religion is the product of ideas, the child of intellectualism. According to one prominent Modernist young people are forced today to choose between the gospel and scientific thinking.

If that is true, then we may read with patience such expressions of Fosdick's as:

"He has come into his new ways of thinking."

"Some of us began our religious life under the domination of Bible, God, Christ, Heaven, hell, that were current half a century ago."

"Then our minds grew up to be citizens of the Twentieth Century."

"We had to dispense with a smaller mental formation and get a larger one to suit our souls."

"Prayer which mainly concerns itself with ideas discredited and disbelieved."

"Protestantism that is, was formed in pre-scientific days."

"The masterful ideas which constitute the framework of modern thinking."

"Well instructed minds."

However, these expressions denote an entire denial of the whole of gospel truth and gospel history.

Let us at this point remember this: that he fails to discriminate between scientific thinking in the realm of fact and scientific thinking in the realm of speculation. There is a vast difference, so let us keep in mind that whatever science says in the realm of speculation is only a guess or a theory, and is not a safe thing to trust in: for in this realm the conclusions of today will not be the conclusions of tomorrow. It is better to stand on the Rock of Divine Revelation than on the sinking sand of somebody's guess.

The theory that religion is the product of thinking is responsible for other sad admissions of Fosdick's, like the following:

"Religious liberty is so often vague and nebulous, misty in outline, constantly in process of alteration."

"Most of the liberalists have surrendered small ideas and gotten larger ones to give themselves room."

"Liberalists differ about innumerable details. Some believe in the Virgin Birth, and

some do not; some would state the Atonement one way and some another."

What scorn Fosdick has for foundation truth! He opens the door and gives us a little glimpse of chaos. If he is right, we have no anchor for our souls. We can not say: "I know!" for the faith of today may not be the faith of tomorrow. We have no message for the heathen—none for the world. We are "like children crying in the night; like children crying for the light, and with no language but a cry."

But is it true? In answer, let us ask: What is the Christian Faith? Fosdick would have us believe that it is faith in a Sovereign God, but his God is not the God of the Scriptures, nor of Christian history. He says that it is faith in a Divine Christ, but his Christ is a Christ of his own making, and not the Christ of the Christian age. He uses Christian terms with a modern heathen meaning. His words mean one thing to us and another to himself.

According to its own testimony, the Old Testament is the account of the preparation of the soil of the world for a divine deposit, so sorely needed by man. Unless God would come to the rescue, there was no help. The Old Testament points with unerring finger to the World's Redeemer, who would come, claiming that "The Son of Righteousness would arise with healing in His wings."

The meaning of Genesis is found in the name Jesus. The meaning of every other book of the Old Testament is in the same word. In the fullness of time the Divine Deposit was made. "God withheld not His own Son, but freely delivered Him up for us all. God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

Jesus Christ loved the Old Testament scriptures, and He believed in them as sacred and holy books, as the Holy Scriptures. He recognized their authority and integrity and power. Was Jesus Christ mistaken? Are the liberalists greater than He? He said: "Not one word nor one tittle shall pass but that My word shall be fulfilled." Also, "Search the Scriptures: for they are they which testify of Me." The Old Testament is woven around Jesus. If we reject that we must reject Him. The New Testament is the record of Jesus, and if we reject that we must reject Him.

The Apostles spoke the things they saw and heard. They were eyewitnesses. They simply bore testimony. Their message was that in Jesus the words of Moses and of David and of the prophets were fulfilled, that He was crucified for the sins of the world, that He arose from the dead and ascended into Heaven, where He ever lives on a throne of authority and of power over all things in Heaven and on earth, and that if we will believe the record and will confess Him before men, He will blot out our sins. He will put His spirit in our hearts, and He will be our living Christ.

That is not a creed, the result of thinking; it is a fact, the result of life. It is not the child of the mind; it is the child of history.

In the year 580—seven hundred years before the formation of the English language—Venantius Fortunatus, an Italian, stated the same faith in his Vexilla Regis, as follows:

The Royal Banners forward go;
The cross shines forth in mystic glow;
Where He in flesh, our flesh He made,
Our sentence bore, our ransom paid,

Where deep for us the spear was dy'd,
Life's torrent rushing from His side
To wash us in that precious flood
Where mingled water flow'd and blood.

Fulfill'd is all that David told,
In true prophetic song of old,
Amidst the nations God, saith He,
Hath reign'd and triumphed from the Tree.

O Tree of Beauty! Tree of Light!
O Tree with royal purple bright!
Elect on whose triumphant breast
Those holy limbs should find their rest!

On whose dear arms, so widely flung,
The weight of this world's ransom hung:
The price of human kind to pay,
And spoil the spoiler of his prey.

O cross, our one reliance, hail!
This holy Passion-tide avail,
To give fresh merit to the faint,
And pardon to the penitent.

To Thee, Eternal Three in One,
Let homage meet by all be done;
Whom by the cross thou dost restore,
Preserve and govern evermore.

That is the unchanging faith, true yesterday, today, and forever.

The truth of the matter is that the liberalists reject the Scriptures except as books of Hebrew literature. They are not presenting the Christian religion to the world, but a new heathen religion, and are using Christian terms.

This simple deposit, the unchanging faith, has been the power of righteousness in every period of the Christian age. That is a statement of simple fact, well known to any one versed in Church history.

The preaching of Jesus Christ and Him crucified has always been an offense to the Greeks. It was foolishness to the Greeks in Paul's day, but Paul got the thing in his heart, and it saved his head.

The movement of the intellectuals has always been away from Jesus. When the Church became formal and wicked, and the world corrupt, God would raise a company of men who would give devout and prayerful study to the Holy Scriptures and who would begin to preach the simple facts of the gospel again, calling an apostate Church back to the feet of Jesus. This was an offense to Church leaders and the believers, lovers of Christ, were persecuted, tortured and slain.

The Catharii, the Paulicians, the Waldesians, the Scotch Covenanters, the Lutherans, the Wesleys, and others who kept the true faith burning upon the altars of God, suffered dearly for their faith, but God was with them, the Saviour was real and dear to them, and Christian civilization owes a debt to them it can never repay.

The Church faces a two-fold danger today; one is the danger of having the form of godliness without the power thereof, and the other of a liberalism that takes away our Lord, and we do not know where they have laid Him.

Thank God! the unchanging faith still has its followers, and while the liberalists are preaching to thousands the evangelists and simple gospel preachers are preaching to tens of thousands. Great old-time revivals are breaking out in many places. All over the world today the people with hungry hearts are turning to Jesus the crucified One.

I would like to ask these modern Greeks to have a testimony meeting. Let us hear from the lost who have been saved, from the lives that have been changed, from the broken hearts that have been bound up, from the poor who have the gospel preached to them, from the fields of heathen darkness that have been given the light, and from communities that have been transformed.

The issue is before us. We can choose between scientific thinking, so-called, and the Gospel. We can choose to follow the crude guesses of men, or we can take the scarred hand of the historic Christ. For myself, I take His hand,

The Story of Aminata

A Trophy of God's Grace in Africa

By, Helen Bradley

(Editor's Note: Miss Bradley is a Christian Alliance Missionary to West Africa, now home on furlough.)

Aminata was a bright little African girl of fifteen years when this story begins. Her brother, Demba, had been converted to Jesus Christ, and in his new-found joy, he longed to lead his little sister to the Saviour. She was betrothed by her parents to a wicked Mohammedan teacher who already had four wives. When he discovered, however, that she was learning to read, he cast her off immediately, not desiring that any wife of his receive any enlightenment which would lift her above the inferior, degraded position in which his religion had placed her.

Fearing that Aminata might by chance become a Christian and not be married at all, thus ruining their chances of receiving a large dowry, the parents rushed her to another town and began to negotiate with a French trader for her. The plans for the marriage were well under way when Demba, hearing of the sad plight of his little sister, rushed to her on a bicycle and arrived in time to snatch her from the clutches of the wicked trader. He took her back home, leaving the infuriated parents behind.

He then put her in the hands of some missionaries who were passing through their home town on their way into the interior, and asked them to teach her reading, writing and sewing and also give her instruction concerning Jesus Christ. During the first few weeks of her stay in this missionary home she showed no inclination to accept the Gospel. One day, however, an eclipse of the sun occurred and the natives, being very superstitious, were greatly frightened and thought surely that the end of the world was coming. Aminata's heart was deeply concerned as she pondered over this strange occurrence, and she began to realize that she was not prepared to meet God. She then accepted the Lord Jesus as her Saviour, and from that day she began to testify in town to the other women of what Jesus had done for her.

Her father and mother, however, angered because their plans had been thwarted, demanded Demba to have his little sister brought home at once. "If you do not obey us, we will kill you," was their threat. Demba, realizing that there was no alternative, complied with their demand and sent for Aminata. She returned home only to find that her parents were already contemplating marrying her to another wicked Mohammedan teacher who had already married and divorced six wives and was then living with his seventh. He said that when the marriage with Aminata was settled he would put his seventh wife out of the door. Of course Aminata had no desire to marry this man. He was most distasteful to her, but she had to obey her parents' wishes. She wept a great deal over the unhappy prospect. The missionary told her and her parents that they had no right to sell her for she belonged to God, but they were determined.

One day her future husband came to call and demanded that in one week's time Aminata be given to him. Demba preached to him on this occasion regarding the Christian teaching on marriage and divorce, which caused the Mohammedan to leave the house in a fit of temper declaring that he would never become a Christian. Demba took his little sister to the missionary's home, but the next morning the heartless parents came and took her and dragged her

to the home of her new husband. But at the door, boldly defying the customs of her people and at great risk to her own life, she courageously asserted her rights. She said, "Papa, I love you no more. Mamma, I love you no more. I love only Jesus Christ, God's Son, and I do not want to marry this man." The infuriated parents wrenched her jewelry from her and cast her off. Demba took her back to the home of the missionary, consoling her and telling her that Jesus would make up to her all her loss and increase her joy and peace. Thus a third time God intervened and saved the little Aminata from a fate which would have meant only ignominy, sin and unhappiness for her. God also supplied the necessary funds to release her from any obligation to the Mohammedan.

Shortly after this, Aminata was joined in marriage to Kalilou, a fine Christian young man, who had loved her and wanted to marry her, but who had no money for the dowry. This was the first Christian marriage in all French Soudan and a very happy one too.

Aminata and Kalilou were very happy together and as they would laugh and talk as they walked down the street, other poor, less fortunate women would look longingly after them and wish that they too had husbands who would treat them as nicely, instead of beating and cursing them all the time.

Later both Aminata and her husband entered hospital training in order to become practical nurses, and during the days of her training she lived a happy, joyous Christian life before everyone and gave her testimony to others most faithfully. It was said that she never left a home where she was ministering to the sick, without first saying a word for her Master. She did such good work in the hospital that the Governor awarded her a special prize.

However, Aminata's life in this world was to be cut short. She was taken ill and her mother begged her to consult a fetishist doctor, but she flatly refused to have anything to do with the fetishists. As she became worse she was taken to the hospital. There the doctors held out no hope for her. "Only a matter of a few hours," they said. She was again removed to her brother's home. She was suffering intensely at this time, but before she left, she asked them to wait while she gave her testimony to the nurses.

After returning home Demba anointed and prayed for his sister according to the Scriptures and her condition seemed improved. She lived on for several days. One day she talked to her brother about her Lord. She said, "Jesus is very real to me."

"I love Him." "He has saved me." "If I get well, I want to become a messenger for Him, but if I don't get well, I know I'll go to be with Him."

About a week later she looked up into her brother's face as he sat beside her and said, "I'm so weary of this world today. I'd like to go home to heaven." And shortly after that remark, she slipped away to be with her Lord. What a wonderful change — from a little mud hut on the banks of the Niger to a mansion in Glory!

Our hearts were saddened by Aminata's going, because we loved her, but we knew that our loss was her gain.

Will you not join with us, dear reader, in prayer for the thousands of your benighted, down-trodden African sisters, that God might raise up many more Aminatas to shine for Him in that dark land?

Toronto's Ten Thousand

By, Dan Pagenta, Chicago

When at the close of the great Massey-Hall meetings in Toronto, Sunday, May 30th, it was announced that the offering for Missions amounted to \$10,500, the audience was simply electrified.

And remember, it was the first Annual Missionary Convention of the World Wide Christian Courier in Canada. What will it be next year?

It was a week of great preaching. Rev. Clinton H. Churchill, Buffalo's noted Radio evangelist, delivered two masterful messages. Paul Rader, President of the World Wide Christian Couriers, preached in his usual effective way three times, and presided throughout. Rev. Oswald J. Smith, Director for Canada, who only two days be-



Oswald J. Smith

fore had returned from his deputational tour through Europe, showed nearly 200 beautifully colored stereopticon slides to a large and interested audience, and delivered his message on "The Challenge of Europe." Rev. W. F. Roadhouse of the Heart of Africa Mission, Rev. Walter Oldfield of the Christian and Missionary Alliance, Rev. Michael Billester representing Russia, Ex-rabbi, Henry Bregman of the Jewish Mission, and others took part.

The music was in the charge of George Dibble, one of America's most noted soloists, and Harold Mustaine, who played the piano.

The newspapers gave abundance of space, and almost daily reported the various sessions.

Hundreds of contributors responded to the Call of European evangelization, and through their gifts have now made possible the advance of the Couriers into new fields.

Oh, how we praise God for this fresh token of His grace! For without Him we never could have gone into Toronto, a city in which we have no regular work, and have been entrusted with the gifts of so many, gifts both large and small, for the evangelization of the perishing multitudes, hungry for the Bread of Life. Therefore to Him be all the glory.



Living Christ--Self Elimination

By, Newton N. Riddell

Christian Friend: KNOW that Christ is your Life, the Beginning, sustaining Cause, and Reality of all that is Christian in you and in others.

Growth in Christian character is by the expression of the Christ-Life and nature, which you have by regeneration, through cooperation with the ministry of the Holy Ghost. Christ-Life proceeds from its center in your regenerate spiritual heart and has from its inception, all the qualities and attributes of Deity. Therefore, all of Christ's manifestations in you and in others are truly the expressions of GOD.

The words of Jesus, "Of myself I do nothing; the Father who dwelleth in me, He doeth the works;" and to the Disciples, "Apart from ME ye can do nothing,"—cover the truth that God, Who is invisible and unknowable except as revealed in the Son, is the Life and Reality of the Son. Likewise, Christ in you by generation and the indwelling Holy Ghost, is the Spirit of God manifested; therefore all that you have and are that is Christian IS CHRIST, is your God-Center of Divine Life and expression.

This teaching is designed to destroy your self-consciousness, selfhood; for it is in selfhood that sin abounds, evil persists, selfishness flourishes, and Satan works and expresses Himself. So the less a Christian thinks of self, and the more he lives in Christ, Who is the same in all,—in Christ's nature, character and consciousness, the less prone is he to fall into the snares of Satan. No Christ-consciousness is possible for man apart from Christ Jesus; for Christ-consciousness comes to man only through JESUS.

Realize, in faith, the truth about Christ; that He is Divine Life, strength, health, purity, wisdom, love, power — ALL GOOD; that all that Christ is, He is in all the centers of His Life, varying only in degree and form of expression according to the personality.

No one is helped by identifying Christ with self, which makes only for egotism and error; but by identifying the Reality of the new creation with Christ.

Should you come to the consciousness of Christ as All in all, and come to see Christians as so many centers, large and small, of THE ONE, you would have the key to destroying Satan's power over those who accept Christ; because all who have entered into HIM have severed their dependence upon the old sources of life.

Should Christians come to the right consciousness of their wholeness and allness as in and of Christ Jesus and identify their "I"-consciousness with the new creation as a living cell in the One Christ-Body, they would come quickly into realizing their fullness in Him and open themselves to receive His fullness in them. They would find life altogether changed by this consciousness. Surrender all with rejoicing, give up the old false nature and surely you will find rest and peace, purity and righteousness in the new Christ-nature. They would have nothing to talk of but Christ and His manifestations. They would cease striving to perfect the sin-self, whose failures and faults cannot be corrected; and would serve the Holy Ghost in casting the old man down and out. Then they would call upon God to glorify His Son in fullness of expression; that Jesus might have His reward and fruition in them. They would not let go with merely

confessing sin and the sinner; they would persist in yielding to the Holy Ghost and working with Him by grace to completely substitute the new for the old.

Considering the foregoing, you will see the wisdom and necessity of ignoring your personality, even when speaking of the Lord's greatest manifestations in and through you. You will see that the important thing is not that Divine manifestation be identified with your personality; but that to so identify it creates an opening for Satan to tempt. To Satan, every self-conscious, self-asserting ego, even though it were an angel from Heaven, is an opportunity to betray. The power of sin is produced and sustained through selfhood.

Following this course you will come to know Christ as the Reality, from Whom and to Whom you feel, think, speak and act. You will come to live as one who, having suspended self and selfishness, constantly calls forth in others the selfless Love of Christ.

By ceasing to speak from the mortal point of view, with its limitations, and speaking and thinking of Christ and His possibilities in everyone, you will serve the Holy Ghost in eliminating self from your personality and that of others; that Christ's fullness of expression may be realized. This course persisted in will give the Holy Ghost complete control.

No man who holds DUALITY AS REAL can help being divided in motive, thought, purpose and action. Duality sets the house against itself. "A house divided against itself cannot stand." "No man can serve two Masters." "Deny thy self." Live and rejoice in the Truth as it is in Christ Jesus. Let the Holy Ghost manifest in you as a Christ-center. Close the gate to selfhood.

Self is the great liar that shuts out Christ-consciousness, the thief that steals the righteousness of Christ for self-exaltation; the bigot that boasts of his powers

and character, all of which he draws from sources that he knows not of.

Nothing but SELF can keep you from God. Nothing but self hinders you from receiving all that the Father has provided in Christ Jesus for you.

Nothing but SELF prevents your deliverance from evil, and from the works of evil within. Nothing but self prevents your appropriation of Christ's gifts and virtues. Nothing but self hinders Christ's full expression in and through you. Nothing but self keeps you from realizing Christ's purity, perfection and illumination. Nothing but failure to eliminate SELF keeps you from Christ-consciousness and cooperation with Christ in manifesting HIMSELF.

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ANNOUNCEMENT

DO YOU have a copy of Mr. Winrod's book, "CHRIST WITHIN?" The new, revised, enlarged, cloth bound edition is now ready for delivery. It represents one of Mr. Winrod's greatest efforts. A wealth of material is wrapped up in this volume, under the four chapter heads: (1) "Christ



Within," (2) "Modernism, Its Curse and Cure," (3) "The Mark of the Beast—Evolution," (4) "Jonah and the Whale." Price \$1.25.

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After reading this remarkable book, Dr. A. Z. Conrad, pastor of the Park Street Congregational Church, Boston, had this to say:

"CHRIST WITHIN" by Gerald B. Winrod, is one of the most direct, unequivocal statements of faith that can be found. It is given in the form of four splendid addresses. It is full of unanswerable argument for the evangelical Faith and tears away the smoke screen of Modernism, revealing its true inwardness. It very admirably shows up the inevitable consequences of belief in organic Evolution. Rev. Winrod has rendered a great service to the Christian Church in publishing this book."

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THE JEWISH PASSOVER

(Continued from page 8.)

per Room as Jesus entered that night with His disciples. He gave Himself as an atonement for sin. He sat down with the twelve, and looking about, He said: "With desire have I desired to eat this Passover with you before I suffer; but verily I say unto you, one of you which eateth with Me shall betray Me." And they began to be sorrowful and asked: "Lord, is it I?" Simon Peter beckoned to one who was leaning on Jesus' bosom, that he should ask who it would be that should betray Him. Jesus said: "He it is to whom I shall give the sop when I have dipped it." And when He had dipped the sop, He gave it to Judas, and after this Satan entered into him. Then Jesus said: "What thou doest, that do quickly." Judas, having been exposed, went out, and it was night. It is always night when a soul departs from Jesus. Let it be remembered that Jesus observed a regular Orthodox Jewish Passover service.

And, at that service Jesus occupied the Empty Chair while seated at the table with His disciples. In Jewish homes today, the chair is empty. My people, the Jews, do not know that Jesus fulfilled the types of the service and really occupies that chair.

When Judas had gone out, Jesus took the half a loaf of unleavened bread from under the napkin which is laid aside for the Coming One, and He broke it and He passed it around to His disciples, and He said, "Take this, and do it in remembrance of Me." This was a type of His broken body.

As stated above, there is upon the Jewish Passover table a sauce made of apples, grated almonds, sugar, cinnamon and nuts, in memory of the day of Egypt. In Eastern lands, the apples are scarce, the sauce is made of figs, dates and honey.

The question may arise: Why, then is the sauce so sweet and palatable when it is a reminder of the bitter tasks of Egypt, of the clay, out of which they had to make bricks for Pharaoh? This is to teach that God is mindful, that had it not been for the clay in Egypt and the hard, bitter tasks it enforced upon the people of Israel, they would have become lost in their satisfied condition, but on account of the clay they remembered God and called upon Him. He heard their cry and saved them from the hands of Pharaoh. This shows that no matter how dark the clouds, how bitter the task, how heavy the sorrow, God's sunshine of love, His help, is ever near to save. The Jews believe that God never sends a sorrow. He permits sorrows, but never sends them.

As I have said, no lamb is found on the Passover table today; but instead of the lamb only a bone, the pure lower, unbroken joint of the front leg of the lamb is used. The letter of the law is fully observed, no bone shall be broken; it is roasted with fire. The bones of the body of Jesus were not broken on the Cross, true to Prophecy. The Rabbis explain that two joints of the fore leg of a lamb, the shank bone, is to remind the Jews that "with a mighty arm and a powerful hand have I redeemed Israel and brought her armies out of Egypt." But no explanation is given by the Rabbi why the lamb is not killed, according to the command given by God to Moses. There is no record that a lamb has been used in Passover services since the service the night Judas betrayed Jesus. This is a significant fact which Jews to this day cannot explain. Christ, our Passover lamb, has been slain.

Upon the Jewish Passover table is also found an egg, which is to remind of the grave. "For it is given unto all men once to die and then the Judgment." The egg also brings to notice the tomb and eternity; for looking upon this egg the Jews are reminded that we are mortal and will some day be placed in the tomb. Because there is life in the egg, they have hope of a resurrection from the tomb.

By the empty chair at the head of the Passover table is a plate which no one uses, with a half cake of unleavened bread and a cup filled with wine. As mentioned above no one sits in the chair; no one touches the bread; no one drinks that cup; and the question may be asked by Gentiles: Why this empty chair, broken bread, and unused cup? The answer given by the Jews will be: "This is the Messiah's cup," or some say "Elijah's cup, or 'the Coming One's cup.'" And before the close of the Passover Feast which lasts until midnight, the oldest child arises from the table and going to the door, opens it. The head of the house recites, "Thou God of Abraham, Isaac and Jacob, long have we waited for Thy promise. We beseech Thee now to send Thine anointed whom Thou hast promised the Son of David. Have mercy upon Thy people Israel. Gather us according to Thy Word and we shall be Thy people and Thou wilt delight in us as of old. Behold all things are ready and we wait." How pathetic, that my people should still be waiting not knowing Messiah has come! After a few minutes of waiting the door is closed and the head of the house recites: "How long, O Lord, how long? Will Thine anger not be turned away from Thy people and wilt Thou have mercy and restore us to Thy favor? Behold our suffering! We are scattered among the heathen. They mock us, saying where is thy God, where is the promise of His coming? We grow faint, yet we hope. Lord, our God, may it please Thee to gather Thy people speedily. Restore us to Thy favor, at least next year may we celebrate this feast with Thee in Jerusalem, Thine own habitation."

No one touches that cup of wine at the head of the table, which has been set aside for the Coming One. This has been done ever since the destruction of Jerusalem, and is being observed by Jews all over the world.

At the last Passover which Jesus partook of with His disciples, He took the bread, (the half loaf left on the plate dedicated to the Coming One, the portion of the broken Priest), saying: "This is My Body broken for you; take, eat." Likewise, He took the cup (which is being set aside at the Jewish Paschal table even at this day, which no one touches), saying: "This is My Blood of the new covenant; take, drink ye all of it, and as oft as ye eat this bread and drink this cup, ye shall show forth the Lord's death till He comes."

Read Matthew 26:19; Mark 17:12; Luke 22:7; John 13; 1 Corinthians 5:7.

THE TWO ADVENTS

(Continued from page 5.)

A Glimpse of the King

But there is another side to the picture. It furnishes one a true conception of the person of Jesus, for He stood there glorified as Lord of lords. It testifies to His supremacy and gives us a glimpse of what He will be when He comes again in power (Mt. 24:30). His three disciples represent Israel and the multitude at the base of the mount, represent the Gentile nations that shall come under His kingly sway, when, as Son of the Highest, He takes the throne of His father David. (Lk. 1:32.) Then "He shall come to be glorified in his saints and to be admired in all them that believe." (2 Thess. 1:10.) He will "take vengeance on them that know not God and that obey not the Gospel" (v. 9).

Look now at the procession into Jerusalem. It has recently been taught that this marked the climax of the Lord's attempt to take the throne of Jerusalem. But did it? Here is a pauper Prince on a borrowed mule. With Him are a few weaponless peasants of Galilee, but no soldier guards on prancing steeds. He wears no insignia of pomp or royalty, no regal crown, no purple robe. He carries no sceptre, and

palm branches in the hands of His humble admirers take the place of royal banners.

From all the circumstances of the event, it was so unworldly and unpretentious that even the Lord's enemies made no effort to found upon it an accusation before Pilate. John admits that it was not until later that the disciples understood the significance of it. Doubtless few of those participating realized that His triumph must come through death and resurrection, yet the very prophecy from which they quoted on this occasion declared that the King was coming unto them "just and having salvation, lowly and riding upon an ass." (Zach. 9:9.) To the same effect, Isaiah had said: "Behold thy salvation cometh." (Isa. 62:11.)

The King in Universal Dominion

How different the picture of His second coming to reign! He rides not upon the little domestic beast of burden, but a beautiful martial charger, the symbol of victorious conquest (Rev. 19:11). He will be "clothed in a vesture dipped in blood, (v. 13) which again reminds us that the cross must needs have preceded the crown. On His forehead will be "many crowns," suggesting universal dominion (v. 12). With Him will come the "armies of heaven" (v. 14), the very thing that would have taken place in His first advent had it been His purpose to reign on earth at that time. (Jn. 18:36.) He seeks no endorsement either from Jew or Gentile, but "smites the nations" (v. 15). "He hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS" (v. 16) and He shall "rule with a rod of iron." God speed the glad day when He whose right it is to rule, shall take the reins of all government!

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(A Further Word From the Editor: Rev. Brooks is the author of many books of prophetic subjects and inspirational themes. For list and prices address, "The Bible Lover's Digest," 2003 Addison Way, Los Angeles.)

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RADER TO CHINA WINROD TO CHICAGO

(Continued from page 1.)

world, Jim Jeffries, onetime world champion, was persuaded to return to the ring and meet Johnson. Following the defeat of Jeffries, Bob Fitzsimmons and others, selected Mr. Rader as the logical "White-hope" to conquer that powerful black.

The Conversion

By that time Mr. Rader was in very good condition financially, but there was ever with him the lingering hope that perhaps some day, the rich, loving voice of God would be heard again in his soul. Then, fifteen years ago, walking down the streets of New York, the Spirit of God came upon him again and that same sweet voice which he had heard in his consciousness as a boy, the voice which had made real to him the divine leading of the Holy Ghost in years gone by, returned with spiritual reality and illumination. He ran through a subway and up into his room in a hotel. There he locked the door and remained two days and nights, weeping and praying before God.

The Moody Church

The next few years were full of trials and difficult experiences. Mr. Rader gave away every dollar that he had made in his worldly professions immediately after coming back to God. He preached in humble circumstances and even from street corners. God blessed and directed him.

After passing through many early struggles, he was called to become the successor of Dwight L. Moody. He became pastor of the Moody Church in Chicago. When he took over the work, the meetings were being held in a comparatively small building. This became too small and a tabernacle seating 5,000 had to be erected. It is conservative to say that God gave him as great a ministry in Chicago as that of any preacher in the world. Every part of the city felt the spiritual impact of his preaching.

The Missionary

Later he made a missionary tour around the world and served for a time as President of the Christian and Missionary Alliance. Everything that he touched prospered for God. Wherever he went great audiences were blessed and spiritually enriched. There is no way of knowing how many thousands have been won to Christ through his preaching.

The Chicago Revival

Finally, events shaped themselves in a manner that revealed the leading of God for the opening of his present great Tabernacle program in Chicago. Few men have been fought and persecuted like Mr. Rader and few have been affected by persecution as little as he has been. Every knock has been a boost. His enemies have only helped to kick him upstairs.

When he built his present Tabernacle in Chicago he had no notion of making it a permanent work. He thought to stay only eight weeks, but he has remained there eight years. God has prospered him. His property holdings in Chicago are said to be worth perhaps a million dollars. The Tabernacle is made of steel and concrete. No less than forty employees are engaged in carrying on the work. Many departments combine to make up the whole.

The Departments

His publishing interests are very great. He is the author of many books and hundreds of thousands of pieces of Gospel literature have been circulated free. He publishes a monthly magazine, a large journal, called "The Courier." His foreign missionary budget alone was more than \$50,000

last year and the outlook is that it will be double that amount this year.

His radio ministry is as great as that of any living preacher. His station WJBT is on the air every Sunday from 9:00 A. M. until midnight. His work among the Young People is great. A finer, more consecrated group of young people will not be found anywhere than at the Chicago Gospel Tabernacle.

One of the largest and best pipe organs in the world is being installed at the Tabernacle at the present time. It is the gift of an interested lady in Chicago. The radio Band, under the direction of Richard J. Oliver, is known across the continent. It is in action every Sunday at the Tabernacle and is recognized as one of the two best on the air.

Across Lake Michigan, near Muskegon, is the beautiful Lake Harbor Assembly Ground. Meetings are kept going there day and night all summer. Lake Harbor was established six years ago by Mr. Rader. Well known speakers are appearing on the program this year, including Homer Rodeheaver, Oswald J. Smith, Gerald B. Winrod, Max Wertheimer, Newton N. Riddell, Leon Tucker, Luke Rader, Paul Rader and others.

The Michigan convention of The Defenders of the Christian Faith will be held there August 4-11. The Lake Harbor Tabernacle seats 1,800 and it is filled practically every night during June, July and August. Good accommodations, Golf Links, Tennis Courts, and such things as go to make a summer Assembly Ground attractive are to be found there.

Meetings are kept going every night the year round in Chicago. Noted speakers alternate from week to week. Rev. Oswald J. Smith, who has just returned from a 20,000 mile missionary tour through Europe is speaking to great audiences each night, in the Tabernacle, at the present writing. Several outstanding speakers have been engaged for the coming winter.

In addition to all this, there is the great work in Canada under the leadership of Rev. Oswald J. Smith. Mr. Smith has developed a unique ministry in Toronto, where he uses Massey Hall, a building seating more than 3,000. It is always well filled when Mr. Smith appears on the platform. His annual missionary conference was held in July and the offering on the last day amounted to \$10,500. This will be spent largely on Russian Missionary work, we are informed.

The China Tour

Mr. Rader is now entering upon what promises to be one of his greatest evangelistic tours. His trip to China is an event of far-reaching importance. Let the prayers of the Defender Family follow him in this great undertaking.

To our knowledge, this is the first time that a group of Chinese Christians have ever united in inviting a white evangelist to visit their Country to aid in spreading the Gospel. When Mr. Rader was in China before he made a profound impression and addressed great audiences in the cities visited. Native Christians, under the leadership of Leland Wang, who is called "the Moody of China," are sponsoring the forthcoming evangelistic campaign. It is estimated that Mr. Rader will preach in no less than twenty of China's largest cities.

In the July number of "The Courier," there appears an article by Mr. Rader, from which the following is quoted:

"My face now is set toward China. I have accepted the invitation from some of our Chinese brethren to visit China with the one object of speeding up evangelism, that the Chinese may put the rest of us to shame by their Missionary vision and passion for souls.

"These Chinese brethren who invited me have just returned from a trip to Borneo where they opened a work among the Chi-

nese in the great coast towns. They are forming a Chinese Missionary Society. It is the object of the World Wide Christian Couriers to help existing missionary societies to evangelize the world. So I am going to carry help to this new society. This forming of a Chinese Missionary Society, this splendid new step taken by the Chinese in world evangelization, is the surest sign that the Chinese Church has caught the vision and that the Holy Spirit will fall fresh upon the living Church in the 'New China.' We will back them up.

"Some funds for my trip and funds to give to this Chinese Missionary Society have come in. More will follow soon. I am glad to have any small place in being Christ's and your agent to this first Chinese Missionary Society. My going is under the direction of this new society to blow on the Missionary fires."

To make it possible for Mr. Rader to answer this call, Mr. Winrod gave up his own Missionary Tour to Europe and Palestine this year. He plans to carry out the original arrangement of the 1929 DEFENDER MISSIONARY AND RESEARCH TOUR early next year. For the sake of the work it would be impractical for both Mr. Rader and Mr. Winrod to be out of the Country at the same time, so it seemed best, under prayer, to answer the call from China first. Every contributor to the DEFENDER MISSIONARY FUND has been written regarding the change of plans.

In these days of spiritual inertia, when so many churches are fast asleep, believers are certain to rejoice in the display of energy and spiritual life described in this article. Friends everywhere will no doubt be prompted to bear this undertaking to God in earnest prayer.

The Conventions

It is planned to keep Defenders' conventions going over the Country, during Mr. Rader's absence. Mr. Winrod will be able to spend some time between Sundays filling such engagements. His voice may be heard any Sunday during the next few months over WJBT from the Chicago Gospel Tabernacle.

The Request

Pray for the Tabernacle program. Pray for the work at Lake Harbor this summer. Pray for the evangelistic tour in China. Pray for the Defenders' convention program. Pray for Mr. Rader. Pray for Mr. Winrod. Pray that all financial needs may be met.

MEET MR. WINROD AT LAKE HARBOR

The Michigan convention of The Defenders of the Christian Faith will be held in Lake Harbor (near Muskegon) August 4-11. Meet Rev. Winrod there.



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IT IS ESTIMATED that there are about 5,000 distinct languages and separate dialects spoken in the world. English is more widely spoken than any other tongue. German comes second, Russian third and French fourth.

WHO TOLD MOSES?

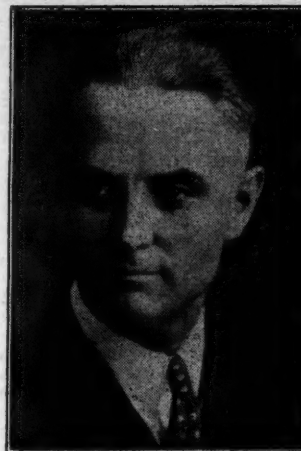
(Continued from page 7.)

3,500 years ago and they agree exactly with the conclusions of twentieth century science.

Why didn't Moses use the word "Racaph" to express the movement of whales in the sea, as he used it to describe the invisible action of the invisible God on invisible ether. Moses had no opportunity to learn from the then unborn science of our day that there were two diametrically different kinds of motion—one oscillatory (molecular), the other progressive, (molar). Yet he accurately uses two modes of motion. This looks uncomfortably like verbal inspiration, so hated by boastful infidels, and compromising preachers.

Where did Moses obtain his faultless philosophy? Where did Moses learn about physics?

There are twenty-five more unanswerable scientific facts that can be shown from the first chapter of Genesis.



Mr. Tom Finch

Mr. Finch is an active Christian layman. His home is in Ottawa, Kansas. He is a staunch Defender of the Faith, a successful business man, a consecrated Christian, an enemy of Evolution, a talented musician. He is a member of the Cabinet of The Defenders. He frequently handles the musical programs at Defenders' meetings.

Boston Bible Training School

Below is a picture of a part of the 1929 Student Body of THE BOSTON BIBLE TRAINING SCHOOL located on Kenilworth Street, Roxbury, (near Boston), Mass.

Rev. E. Joseph Evans, District Superintendent of the New England District of the Christian and Missionary Alliance, is the Founder and President of the School. It is an ideal place for sober minded young men and women to go, who have a desire, or call from God, to enter special Christian work, particularly Foreign Missionary service. Many graduates of the School are on Foreign Fields at the present time.

This School is one of the strongholds of evangelical Christianity in Modernistic New England. Its President is well known to the Editor of THE DEFENDER. Mr. Evans walks with God; he is a man of profound spiritual illumination and strength of character. The School reflects the character of the man.



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CHANNELS

GOD is seeking channels in which the Water of Life can flow from its source in His heart of love to the needy millions of earth who are in the desert wastes of sin and death. Channels, not storage tanks, are needed. To the church of Christ has been committed the world of reconciliation. Every member is responsible to aid in its proclamation. In your life an open channel of the fulness of Christ, not only to those near at hand, but to needy ones to the ends of the earth? The more generous the outlet, the greater will be the stream of life and blessing which flows into and through our lives. Keep the inlet clear through holy living and enlarge the outlet by generous coöperation in world-wide evangelization. Do not clog the channel by failing to obey God.

The Christian and Missionary Alliance is responsible to give the Gospel to about 65,000,000 people in the mission fields of the world among many tribes and tongues. Many souls are being saved, and a strong spiritual church is being established. Forty-four new missionaries are under appointment to sail to the various fields, thus permitting advance into many unoccupied areas. Pray that the anointing of God may be upon each worker and that funds may be provided for their transportation and support.

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